SANSKRIT PROSE READER

Vol. I

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Vol. I

PREFACE

This book is designed to supply the student's need for a graded prose reader in Sanskrit, such as will lighten the arduous tasks of picking up a basic vocabulary and acquiring skill in construing texts. Its extent has been determined by making a rough estimate of the vocabulary of the classical literature and continuing the selections until a substantial proportion of it seemed to have been covered. A student familiar with the vocabulary given here should be able to read any classical work, using dictionaries and commentaries, without finding the tedium of searching for meanings so great as to spoil the enjoyment. It might seem unnecessary to make a special point of the provision of prose readings as the basis of any language course for beginners, yet it is the fact that the existing Sanskrit readers known to the author give mainly texts in verse.

The meanings listed in the Vocabulary are largely selected from those given by V. S. Apte in his Practical Sanskrit-English Dictionary (Poona 1890), contextualising them for their occurrences in these selections and giving a more precise English equivalent whenever one suggested itself. A good many words and meanings not found in that dictionary have been supplied after consulting other dictionaries (Monier Williams, Böhtlingk and Roth, etc.) and certain other authorities (particularly Jacobi's notes in his introduction to his edition of the Upamitibhavaprapañcā). A number which could not be found in any work of reference have been explained by inference after studying the contexts (one might be surprised at the number and at the fact that in such a familiar text as the Kādambarī there are a good many words which have been missed by all the lexicographers; however, the dictionaries are all very old and most of the texts covered here were first printed only at more recent dates). The Pāṇinīya system of grammar is accepted as standard. It was increasingly followed by the classical writers themselves, is necessary for the understanding of most Indian commentaries and is intrinsically excellent.

The texts have been selected primarily for their literary interest. In his own practice the author has read them with students over the first three years of a four year Honours course (but with additional texts in the second and third years) for undergraduates (in Edinburgh and Toronto); with the provision of a vocabulary they will be even more useful for graduate students expected to work more independently. For the beginning we have two short extracts from the Hitopadeśa, despite reservations about their style, on account of their grammatical simplicity. The main elementary text, books II (first, because it is simpler) and I of the

Pañcatantra, follows. Though mostly prose, this contains incidental verses. A good many of the latter have been omitted here, when they were inessential for the context, together with some inessential prose passages, the latter certain subsidiary emboxed narratives in which there are very serious textual difficulties. For the text, Edgerton's Pañcatantra Reconstructed formed the basis, though it has been checked with the Tantrākhyāyikā (edited by Hertel) as the earliest extant actual recension, to ensure that the language was idiomatic. In our selections the agreement between Edgerton and Hertel is close. In a few places we have here preferred variants rejected by these critical editors and even emendations. Though it is quite possible that the original text occasionally departed from the Pāṇinīya standard, for our present purpose it seems better to proceed as if it did not.

The Ubhayābhisārikā attributed to a Vararuci and the Upamitibhavaprapañcā by Siddha have been used as second year texts by the author (together with the first 50 verses of the Meghasandeśa according to Vallabhadeva and Hultzsch, with whom Pūrṇasarasvatī closely agrees, and two other texts). The Ubhayābhisārikā exemplifies dramatic style. In order to avoid Prakrit we are practically restricted to the bhāṇa type of drama: our choice is an early, delightful and short specimen. The text has been transliterated and corrected from Kavi's edition. Among Sanskrit novels the Upamitibhavaprapañcā provides reading intermediate in difficulty between the Pañcatantra (also a novel, kathā, though of the special kind called nidarśana, whilst Siddha's immensely longer work is a sakalakathā) and the most ornate style of such writers as Bāṇa. Its main narrative opens with the second book, reproduced here from Jacobi's edition. Though there is much in vocabulary and an occasional figure which reflect the most ornate style, for the purpose of the more popular sakalakathā Siddha feels permitted to be looser and lighter stylistically and to vary his exposition with an occasional string of (rather doggerel) verses. His great allegory has been undeservedly neglected by modern scholars. For the convenience of students the approximately 170 words in the first 50 verses of the Meghasandeśa not already covered have been inserted (unmarked) in the Vocabulary (not always following Hultzsch, whose edition has in any case long been out of print).

The texts here reproduced conclude with the Mahāśvetā episode from the Kādambarī (from the Poona Oriental Series edition), perhaps the least difficult part of Bāṇa's novel. It has been used as a third year text, along with two plays, the Svapnavāsavadatta and Bhagavadajjukīya attributed to Bhāsa and Bodhāyana respectively. The Vocabulary printed here covers the entire Sanskrit parts of both

dramas but not the Prakrit (or chāyā). The text of the former one is readily obtainable and copies of the latter can be unearthed in some bookshops in India (as perhaps the best Indian one act comedy it deserves a new edition, whilst we may hope that our Vocabulary will hasten the day when it is made accessible to English language theatres in a translation). For our third year students the additional vocabulary (about 130 words) for a prescribed selection from Amaru's Śataka has been incorporated (verses 15-50 according to Simon, adding a few extra covering those numbered 16-50 in the easily obtainable Nirṇayasāgara edition and by hazard one or two other verses, e.g. 86 = 77, with the important variant readings).

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I

asti Gautamāraṇye prastutayajñaḥ kaś cid brāhmaṇaḥ | sa ca yajñārthaṃ grāmāntarāc chāgam upakrīya skandhe kṛtvā gacchan dhūrtatrayeṇāvalokitaḥ | tatas te dhūrtā yady eṣa cchāgaḥ kenāpy upāyena prāpya khādyate tadā matiprakarṣo bhavatīty ālocya prāntare vṛkṣatrayatale brāhmaṇasya vartmany upaviśya sthitāḥ | tatraikena dhūrtena sa brāhmaṇo gacchann abhihitaḥ | bho brāhmaṇa | kim iti tvayā kukkuraḥ skandhenohyate |

brāhmaṇo brūte | nāyaṃ śvā | yajñacchāgo 'yam | anantaraṃ punar dvitīyena krośamātrāvasthitena tad evoktam | tad ākarṇya brāhmaṇas taṃ chāgaṃ bhūmau nidhāya muhur muhur nirīkṣya punaḥ skandhe kṛtvā dolāyamānamatiś calitaḥ | tadanantaraṃ punar gacchan sa brāhmaṇas tṛtīyena dhūrtenoktaḥ | bho brāhmaṇa | kim iti kukkuraṃ skandhena bhavān vahati | tad ākarṇya niścitam evāyaṃ kukkura iti matvā chāgaṃ tyaktvā snātvā svagṛhaṃ yayau | sa cchāgas tair dhūrtair nītvā bhakṣitaḥ ||

II

kasmiṃś cit tarau vāyasadaṃpatī nivasataḥ | tayoś cāpatyāni tarukoṭarāvasthitakṛṣṇasarpeṇa khāditāni | tataḥ punar garbhavatī vāyasī brūte | svāmin | tyajyatām ayaṃ taruḥ | atra yāvat kṛṣṇasarpas tāvad āvayoḥ saṃtatiḥ kadā cid api na bhaviṣyati | yataḥ |

duṣṭā bhāryā śaṭhaṃ mitraṃ bhṛtyaś cottaradāyakaḥ |
sasarpe ca gṛhe vāso mṛtyur eva na saṃśayaḥ ||

vāyaso brūte | priye | na bhetavyam | vāraṃ vāraṃ mayaitasya mahāparādhaḥ soḍhaḥ | idānīṃ punar na kṣantavyaḥ | vāyasy āha | katham anena balavatā kṛṣṇasarpeṇa sārdhaṃ bhavān vigrahītuṃ samarthaḥ | vāyaso brūte | alam anayā cintayā | yataḥ |

yasya buddhir balaṃ tasya nirbuddhes tu kuto balam |
vane siṃho balonmattaḥ śaśakena nipātitaḥ ||

vāyasy āha | katham etat | vāyasaḥ kathayati | asti Mandaranāmni parvate Durdānto nāma siṃhaḥ | sa ca sarvadā paśūnāṃ vadhaṃ vidadhāna evāste | tataḥ sarvaiḥ paśubhir melakaṃ kṛtvā sa siṃho vijñaptaḥ | deva | kim arthaṃ sarvapaśuvadhaḥ kriyate | vayam eva bhavadāhārārthaṃ pratyaham ekaikaṃ paśum upaḍhaukayāmaḥ | siṃhenoktam | yady etad abhimataṃ bhavatāṃ tarhi bhavatu | tataḥ prabhṛti pratyaham ekaikaṃ paśum upakalpitaṃ bhakṣayann āste | atha kadā cit kasyāpi vṛddhaśaśakasya vāsaraḥ prāptaḥ | tataḥ so 'cintayat |

trāsahetor vinītas tu kriyate jīvitāśayā |
pañcatvaṃ ced gamiṣyāmi kiṃ siṃhānunayena me ||

tan mandaṃ mandam upagacchāmi | tataḥ siṃho 'pi kṣudhā pīḍitaḥ kopāt tam uvāca | kutas tvaṃ vilambyāgato 'si | śaśako 'bravīt | nāham aparāddhaḥ | pathi siṃhāntareṇa balād dhṛtas tasyāgre punar āgamanāya śapathaṃ kṛtvā svāminaṃ nivedayitum atrāgato 'smi | siṃhaḥ sakopam āha |

satvaraṃ gatvā māṃ darśaya | kvāsau durātmā tiṣṭhati |
tataḥ śaśakas taṃ gṛhītvā gambhīrakūpasamīpaṃ gataḥ |
atrāgatya paśyatu svāmīty uktvā tasmin kūpajale tasyaiva pratibimbaṃ darśitavān | tato 'sau darpādhmātas tasyopary ātmānaṃ nikṣipya pañcatvaṃ gataḥ | ato 'haṃ bravīmi |
yasya buddhir balaṃ tasyety-ādi | vāyasī brūte | śrutaṃ mayā | kartavyatāṃ brūhi | vāyaso 'vadat | priye |
āsanne sarasi rājaputraḥ satatam āgatya snāti | tasmin prastare tadaṅgād avatāritaṃ kanakasūtraṃ cañcvā dhṛtvānīyāsmin koṭare dhariṣyasi | atha kanakasūtrānusaraṇapravṛttai rājapuruṣaiḥ koṭare nirūpyamāṇe kṛṣṇasarpo draṣṭavyo vyāpādayitavyaś ca | atha kadā cit snātuṃ praviṣṭe rājaputre vāyasyā tad anuṣṭhitam |
tathānuṣṭhite tad vṛttam | ato 'haṃ bravīmi |

upāyena hi tat kuryād yan na śakyaṃ parākramaiḥ |
kākyā kanakasūtreṇa kṛṣṇasarpo nipātitaḥ ||

PAÑCATANTRAM

mitraprāptir nāma dvitīyaṃ tantram

athedam ārabhyate mitraprāptir nāma dvitīyaṃ tantram, yasyāyam ādyaḥ ślokaḥ:

asādhanā vittahīnā, buddhimantaḥ suhṛnmatāḥ:
sādhayanty āśu kāryāṇi, kākakūrmamṛgākhuvat. 1.

rājaputrā ūcuḥ: katham etat. viṣṇuśarmā kathayati: asti dākṣiṇātye janapade mahilāropyaṃ nāma nagaram. tasya nātidūre mahān skandhaśākhopacitaḥ śālmalivṛkṣaḥ. tatra nānādigdeśād āgatya rātrau pakṣiṇo nivasanti. tatra ca laghupatanako nāma vāyasaḥ prativasati sma. sa kadā cit prātaḥsamaya āhārārtham uccalita ugrarūpaṃ sphuṭitakaracaraṇam atiparuṣaśarīraṃ jālahastaṃ salaguḍaṃ dvitīyam iva kālaṃ pakṣibandhavyādhaṃ tadvṛkṣābhyāśam upagatam apaśyat. taṃ dṛṣṭvā śaṅkitamanā acintayat: kim ayaṃ durātmā cikīrṣati. kiṃ mamaivānarthāya, āho svit kaś cid anyo 'syādhyavasāyaḥ. iti paśyann avasthitaḥ. asāv api lubdhakas tatra vṛkṣa āgatya jālaṃ vitatya dhānyakaṇān avakīrya nātidūre nibhṛtam avasthitaḥ. atha tatra citragrīvo nāma kapotarājaḥ kapotasahasraparivāro nabhasi paribhramaṃs tān kaṇān apaśyat. pralobhitamatir āhāranimittaṃ jālam apatat saparivāro niḥśeṣaṃ snāyupāśair baddhaś ca. lubdhako 'pi taṃ dṛṣṭvā prahṛṣṭamanā laguḍam udyamyādhāvat. citragrīvo 'pi svānucarān itaś cetaś ca paribhramato dṛṣṭvā tair vicitracañcucaraṇair ākṛṣyamāṇe jāle tān abravīt: apāya

eṣa mahān asmākam āpatitaḥ. eka evātropāyaḥ. sarvair apy ekacittair bhūtvā kham utpatya sudūraṃ gamyatām. anyathāśakyaṃ jālam apahartum iti. tathā ca tair jīvitārthibhir anuṣṭhitam, jālam apahṛtya, iṣukṣepamātraṃ nabhaso mārgam utsṛjya, viyati prasthitāḥ. lubdhako 'pi jālaṃ pakṣibhir nīyamānaṃ dṛṣṭvā, abhūtapūrvam idam iti cintayann ūrdhvānano dhāvann evam avadhārayām āsa:

saṃhatās tu harantīme mama jālaṃ vihaṃgamāḥ

yadā tu vivadiṣyanti vaśam eṣyanti me tadā. 2.

citragrīvo 'pi taṃ krūram anuyāntaṃ dṛṣṭvā śīghraṃ gantum ārabdhaḥ. laghupatanako 'py āhāracintām utsṛjya kautukāt kapotavṛndam evānugataś cintayati: katham ayaṃ durātmā kapotān prati kariṣyatīti. citragrīvo 'pi tadabhiprāyaṃ jñātvā sahāyān āha: ayam durātmā baddhāśo 'nudhāvati lubdhakaḥ. ato 'smākam adarśanam eva śreyaḥ. sudūram utpatya giritaruviṣamabhūbhāgānām upari gamyatām iti. athāntarhitā jālaṃ gṛhītvā pakṣiṇaḥ. atha lubdhako 'pi tān dṛṣṭer agocaratāṃ gatān vijñāya nirāśaḥ pratinivṛttaḥ. citragrīvo 'pi taṃ pratinivṛttaṃ dṛṣṭvā tān abravīt: bho nivṛttaḥ sa durātmā lubdhakaḥ. tad asmākam api pratinivṛtya gantuṃ śreyo mahilāropyam eva. tatra prāguttaradigbhāge mama priyasuhṛd dhiraṇyako nāma mūṣakaḥ prativasati. tatsakāśam avilambitaṃ gacchāmaḥ.so 'smākaṃ pāśāṃś chetsyati, samarthaś cāyam āpadvimokṣaṇāyeti. tatheti te hiraṇyakabilasamīpaṃ prāpya saṃnipatitāḥ. hiraṇyako 'pi nītijño 'pāyaśaṅkayā śatamukhabilaṃ kṛtvā tatra nivasati. pakṣipātacakitahṛdayo

hiraṇyako nibhṛtam avasthitaḥ. citragrīvo 'pi bilamukham āropyaivam āha: bhadra hiraṇyaka, itas tāvad iti. tac ca śrutvā biladurgāntargata eva hiraṇyako 'bravīt: ko bhavān iti. asāv apy āha: citragrīvo 'haṃ tava suhṛd iti. so 'pi tad ākarṇya pulakitatanuḥ prahṛṣṭātmā sasaṃbhramaṃ nirgatya citragrīvaṃ saparivāraṃ pāśabaddham ālokya saviṣādam āha: bhadra, kim idaṃ kathaya kathayeti. sa āha; bhadra, vidvān asi, kim anena pṛṣṭena. uktaṃ ca:

yasmāc ca yena ca yadā ca yathā ca yac ca
  yāvac ca yatra ca śubhāśubham ātmakarma
tasmāc ca tena ca tadā ca tathā ca tac ca
  tāvac ca tatra ca kṛtāntavaśād upaiti. 3.

hiraṇyaka āha: evam etat.

sadaśād yojanaśatāt paśyatīhāmisaṃ khagaḥ
sa eva kāle saṃprāpte pāśabandhaṃ na paśyati. 4.

śaśidivākarayor grahapīḍanaṃ
  gajabhujaṃgamayor api bandhanam
matimatāṃ ca nirīkṣya daridratāṃ
  vidhir aho balavān iti me matiḥ. 5.

vyomaikāntavihāriṇo 'pi vihagāḥ saṃprāpnuvanty āpadaṃ
  badhyante nipuṇair agādhasalilān mīnāḥ samudrād api
durnītaṃ kim ihāsti kiṃ sucaritaṃ kaḥ sthānalābhe guṇaḥ
  kālo hi vyasanaprasāritakaro gṛhṇāti dūrād api. 6.

evam uktvā hiraṇyakaś citragrīvasya pāśaṃ chettum ārabdhaḥ. citragrīva āha; bhadra, maivaṃ kuru; prathamaṃ mama

parijanasya pāśāś chidyantām, tadanu mamāpi ca. evaṃ dvitīye tṛtīye hiraṇyakaḥ kupito 'bravīt; bhadra, kathaṃ svavyasanopekṣāṃ kṛtvā parasya vyasanamokṣaḥ kriyata iti. so 'bravīt: bhadra, na manyuḥ kāryaḥ: anyān api parityajya mamāśritā ete sarve varākāḥ; tat katham etāvanmātram api saṃmānaṃ na karomi. tad yāvad ayaṃ bhavān mama pāśaṃ na chinatti, tāvad aśrāntam eṣāṃ chetsyati; ādau ca mama chinne kadā cid bhavāñ chramam iyāt; tac cāsādhu; yata evaṃ mayābhihitaṃ. tac chrutvā prahṛṣṭo hiraṇyakaḥ prāha: mayā tava parīkṣeyaṃ kṛtā; sādhv āśrayaṇīyaguṇopeto 'si.

kāruṇyaṃ saṃvibhāgaś ca yathā bhṛtyeṣu lakṣyate
cittenānena te śakyā trailokyasyā 'pi nāthatā. 7.

evam uktvā sarveṣāṃ pāśacchedaḥ kṛtaḥ. muktabandhanas tu citragrīvo hiraṇyakam āpṛcchya saṃpreṣita utpatya saparivāraḥ svāśrayaṃ yayau. hiraṇyako 'pi svaṃ durgaṃ praviṣṭaḥ. laghupatanako 'pi sarvaṃ taṃ citragrīvabandhamokṣaṃ vilokya sāścaryaṃ vyacintayat: aho buddhir asya hiraṇyakasya śaktiś ca durgasya sāmagrī ca. tan mamāpi yuktaṃ hiraṇyakena saha citragrīvavat prītikaraṇam; yenāsmākam apīdṛśāni pāśabandhanavyasanāny utpadyanta iti. evaṃ saṃpradhārya tasmāt pādapād avatīrya biladvāram āśritya pūrvopalabdhanāmānaṃ hiraṇyakaṃ samāhūtavān: bhadra hiraṇyaka, itas tāvad iti. tac chrutvā hiraṇyako vyacintayat: kim anyo 'pi kaścit sāvaśeṣabandhanaḥ kapoto 'vatiṣṭhate, yo māṃ vyāharati. āha ca: bhoḥ ko bhavān. sa āha: laghupatanako nāma vāyaso 'ham. tac chrutvā hiraṇyako 'bhyantarāt taṃ darīdvāragataṃ vāyasaṃ

dṛṣṭvābravīt: apagamyatām asmāt sthānād iti. vāyaso 'bravīt: ahaṃ citragrīvamokṣaṇaṃ tvatsakāśād dṛṣṭvā tvayā saha mitratvam icchāmi. tat kadā cin mamāpīdṛgvyasane jāte tava pārśvān muktir bhavati. tan māṃ avaśyaṃ maitryenānugrahītum arhati bhavān. hiraṇyako vihasyāha: kā tvayā saha mama maitrī.

yad aśakyaṃ na tac chakyaṃ yac chakyaṃ śakyam eva tat
nodake śakaṭaṃ yāti na nāvā gamyate sthale. 8.

yad yena yujyate loke budhas tat tena yojayet
aham annaṃ bhavān bhoktā kathaṃ prītir bhaviṣyati. 9.

vāyasa āha:

bhakṣitenāpi bhavatā nāhāro mama puṣkalaḥ
tvayi jīvati jīveyaṃ citragrīva ivānagha. 10.

tena hi na yuktaṃ prārthayamāne mayi bhavato 'nādaraṃ kartum.

tiraścām api viśvāso dṛṣṭaḥ samayaniścayaḥ
satāṃ hi sādhuśīlatvāt tvaccitragrīvayor iva. 11.

sādhoḥ prakupitasyāpi na mano yāti vikriyām
na hi tāpayituṃ śakyaṃ samudrāmbhas tṛṇolkayā 12.

guṇā anuktā api te svayaṃ yānti prakāśatām
chādyamānāpi saugandhyam udvamaty eva mālatī 13.

tac chrutvā hiraṇyako 'bravīt: bhadra, svabhāvacapalas tvam. uktaṃ ca:

ātmanaś capalo nāsti,[1] kuto 'nyeṣāṃ bhaviṣyati,
tasmāt sarvāṇi kāryāṇi capalo hanty asaṃśayam. 14.

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1. Read as interrogative.

tad apagamyatām asmād durgoparodhasthānād iti. so 'bravīt: bhadra, capalo na capala iti kim anena niṣṭhuravacanena. niścayo 'yaṃ mayā tāvad bhavadguṇākṛṣṭena tvayā saha maitryam avaśyaṃ kartavyam iti. hiraṇyaka āha: bhos tvayā vairiṇā saha kathaṃ maitrīṃ karomi. uktaṃ ca:

śatruṇā na hi saṃdadhyāt suśliṣṭenāpi saṃdhinā
sutaptam api pānīyaṃ śamayaty eva pāvakam. 15.

vāyasa āha: bhos tvayā saha mama darśanam api nāsti, kuto vairam. tat kim anucitaṃ vadasi. tato vihasya hiraṇyako 'bravīt: bhadra, iha tāval loke dve vaire śāstradṛṣṭe, sahajaṃ kṛtrimaṃ ca. tat sahajavairī tvam asmākam. vāyasa āha: bho dvividhasyāpi vairasya lakṣaṇaṃ śrotum icchāmi. tat kathyatām. sa āha: bhoḥ kāraṇena nirvṛttaṃ kṛtrimam; tat tadarhopakārakaraṇād gacchati. svābhāvikaṃ ca punaḥ katham api nāpagacchati. tac ca svābhāvikaṃ vairaṃ dvividhaṃ bhavati, ekāṅgavairam ubhayavairaṃ ca. vāyasa āha: kas tayor viśeṣaḥ. so 'bravīt: yo[1] vihanyāt parasparam, anyonyena bhakṣyate, parasparāpakārāt tad ubhayavairam, yathā: siṃhagajānām. yaḥ pūrvam eva hatvā bhakṣayati, na cāsau tasyāpakaroti, na hinasti, na bhakṣayati; tad ekāṅgavairam, akasmāt, yathā: aśvamahiṣāṇām mārjāramūṣakāṇaṁ ahinakulānām. kim aśvo mahiṣasya, sarpo vā babhroḥ, mūṣako vā mārjārasyāpakaroti. tat sarvathā kim aśakyena samayakaraṇena. api ca:

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1. Read yad, neuter?

suhṛd ayam iti durjane 'sti kāśā
bahu kṛtam asya mayeti luptam etat
svajana iti purāṇa eṣa śabdo
dhanalavamātranibandhano hi lokaḥ. 16.

anyac ca:

iṣṭo vā bahusukṛtopalālito vā
śliṣṭo vā vyasanaśatābhirakṣito vā
dauḥśīlyāj janayati naiva jātv asādhur
viśrambhaṃ bhujaga ivāṅkamadhyasuptaḥ 17.

sakṛd duṣṭaṃ tu yo mitraṃ punaḥ saṃdhātum icchati
sa mṛtyum upagṛhṇāti garbham aśvatarī yathā. 19.

aparādho na me 'stīti naitad viśvāsakāraṇam
vidyate hi nṛśaṃsebhyo bhayaṃ guṇavatām api. 20.

vāyasa āha: śrutaṃ mayaitat. tathāpi sarvātmanā tvayā saha maitrīm kariṣyāmi. śakyaṃ caitat. tathā hi:

dravatvāt sarvalohānāṃ nimittān mṛgapakṣiṇām
bhayāl lobhāc ca mūrkhāṇāṃ saṃgataṃ darśanāt satām. 21.

kiṃ ca:

mṛdghaṭavat sukhabhedyo duḥsaṃdhānaś ca durjano bhavati
sujanas tu kanakaghaṭavad durbhedyaḥ sukarasandhiś ca.
22.

etair guṇair upeto bhavadanyaḥ ko mayā prāptavyaḥ. tatas tvayā samayo me yukta eva syāt. no ced anāhāreṇātmānaṃ tava dvāri vyāpādayiṣyāmi. tac chrutvā hiraṇyako 'bravīt: pratyāyito 'haṃ bhavatā; tad bhavatu bhavato 'bhimatam. paraṃ mayā tvadbuddhiparīkṣanārtham etad abhihitam, yathā,

yady eva māṃ vināśayasi, mā kila bhavān maṃsyate, ajño 'yam, mayā buddhikauśalenābhihita iti. yata etan mayā bhavataḥ pradarśitam, adhunā tvadaṅkagataṃ me śiraḥ. evam uktvā nirgantum ārabdhaḥ; īṣac cārdhanirgataḥ punar evāvasthitaḥ. tato vāyasenābhihitaḥ: bhadra, kim adyāpi mamopari kiṃcid aviśvāsakāraṇam, yad durgān na nirgacchasi. so bravīt: asti kiṃcid vaktavyam. iha hi cittavittābhyāṃ loko yāpayati. tayor vairam. cittasaṃgamaṃ vṛddhaye, na punar vittam. prabhūtān api vināśāya kaś cil lāvakebhyas tilān prayacchati; kim asāv upakārāya, na mūlocchittaye.

nopakāraḥ suhṛccihnaṃ nāpakāro 'rilakṣaṇam
praduṣṭam apraduṣṭaṃ vā cittam evātra kāraṇam. 23.

nāham upalabdhacittas tvatto bibhemi; kiṃ tu tvadīyānyamitrapārśvāt kadā cin mama viśvastasya vināśaḥ syād iti. athāsāv āha:

guṇavanmitranāśena yan mitram upalabhyate
śālistambaviroddhāraṃ śyāmākam iva tat tyajet. 24.

tac ca śrutvā satvaraṃ nirgatya sādaraṃ parasparaṃ samāgatau.

prītiṃ nirantarām kṛtvā durbhedāṃ nakhamāṃsavat
mūṣako vāyasaś caiva gatāv ekārimitratām. 25.

sumuhūrtaṃ ca sthitvā hiraṇyako vāyasaṃ saṃbhojya visṛjya gṛhaṃ praviṣṭaḥ. vāyaso 'pi svasthānaṃ gataḥ. laghupatanako 'pi kiṃcid vanagahanam anupraviśya śārdūlavyāpāditam ekaṃ vanamahiṣaṃ dṛṣṭvā tatra prakāmam āhāraṃ kṛtvā māṃsapeśīm ādāya hiraṇyakāntikam evāgataḥ, taṃ cāhūtavān: ehy ehi bhadra hiraṇyaka bhakṣyatām idaṃ mayopanītaṃ māṃsam iti.

tasyāpi ca kṛte tena hiraṇyakenādṛtena bhūtvā śyāmākataṇḍulānāṃ nistuṣāṇāṃ sumahān puñjaḥ kṛtaḥ, āha ca: sakhe, bhakṣyantām ime svasāmarthyena mayopanītās taṇḍulā iti. tatas tau ca parasparaṃ sutṛptāv api snehasūcanārthaṃ bhakṣitavantau, pratidinaṃ ca tayoh kuśalapraśnair viśrambhālāpaiś ca lokātītasnehapuraḥsaraḥ kālo 'tivartate. atha kadācid vāyasaḥ samāgatya hiraṇyakam āha; bhadra hiraṇyaka, aham asmāt sthānād anyat sthānaṃ gacchāmi. so 'bravīt: vayasya, kiṃnimittam. asāv akathayat: nirvedāt. hiraṇyaka āha: kas te nirvedaḥ. sa āha: pratidinaṃ me cañcubharaṇam utpadyate, satataṃ dṛṣṭapāśabandhanapratyavāyāḥ patatriṇo vitrasyante. tad alam īdṛśena prāṇadhāraṇena. hiraṇyaka āha: tarhi kva yāsyasi. sa āha: astīto 'vidūre vanagahanamadhye mahāsaraḥ. tatra ciropārjitaṃ mama priyamitram mantharako nāma kacchapaḥ prativasati. sa ca matsyādyāhāraviśeṣeṇa māṃ saṃvardhayiṣyati. tena saha kālam anudvegena sukhaṃ yāpayiṣyāmi. tac chrutvā hiraṇyaka āha; aham api bhavatā sahāgamiṣyāmi; mamāpīha nirvedo 'sti. vāyasa āha: kiṃ bhavato 'pi nirvedasya kāraṇam. hiraṇyaka āha: bho bahu vaktavyam asti, tatraiva gatvā te sarvaṃ kathayiṣyāmīti. vacanasamakālam eva vāyasaś cañcvā mitraṃ gṛhītvā taṃ vipulaṃ hradaṃ prāptavān. atha mūṣakeṇa saha vāyasam āyāntaṃ dūrād dṛṣṭvā mantharako deśakālavit ko 'yam iti vicintyātmaśaṅkayā pulinād utplutyāmbhasi nimagnaḥ. laghupatanako 'py udakasaṃghaṭṭakṣubhitahṛdayaḥ kim idam iti vitarkya hiraṇyakaṃ punaḥ puline 'vasthāpya vipulaṃ vṛkṣam

adhirūḍho jijñāsuḥ. tatrasthaś cābravīt: bho mantharaka, āgacchāgaccha, tava mitram ahaṃ laghupatanako nāma vāyasaś cirāt sotkaṇṭhaḥ samāyātaḥ. tad āgatyāliṅgaya mām. tac chrutvā nipuṇataraṃ parijñāya pulakitatanur ānandāśruplutanayanaḥ satvaraṃ salilān niṣkramya na mayā parijñāto 'si, iti mamāparādhaḥ kṣamyatām, iti bruvan mantharako vṛkṣottīrṇaṃ laghupatanakam āliṅgitavān. tataś ce tena tayoḥ saharṣam ātithyaṃ kṛtvā vāyasaḥ pṛṣṭaḥ: vayasya, kutas tvam, kathaṃ bhavān mūṣakaṃ gṛhītvā nirjanaṃ vanam āgataḥ. kaś cāyaṃ mūṣakaḥ. vāyasa āha: vayasya, ayaṃ hiraṇyako nāma mūṣakaḥ. yasya jihvāsahasraṃ syāt so 'sya dīrghāyuṣo guṇavistaraṃ yathāvasthitaṃ brūyāt. sādhu cedam ucyate:

ājīvitāntāḥ praṇayāḥ kopāś ca kṣaṇabhaṅgurāḥ
parityāgāś ca niḥsaṅgā na bhavanti mahātmanām.[1] 26.

ity uktvā yathāvṛttaṃ tasmai citragrīvavimokṣaṇam ākhyātavān, ātmanaś ca tena saha saṃgatam. mantharako 'pi hiraṇyakaguṇamāhātmyaśravaṇavismito hiraṇyakam apṛcchat: atha kena nirvedena kena vā paribhavakāraṇena svadeśamitrabandhukalatrādiparityāgo bhavatā vyavasita iti. vāyasa āha: mayāpy ayaṃ tad evādau pṛṣṭa āsīt, param anenābhihitam, yad bahu vaktavyam asti, tatraiva gataḥ kathayiṣyāmi. mamāpi na niveditam. tad bhadra hiraṇyaka, idānīṃ nivedyatām ubhayor apy āvayos tad ātmano vairāgyakāraṇam. atha hiraṇyako 'kathayat:

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1. Interrogative.

asti dākṣiṇātye janapade mahilāropyaṃ nāma nagaram. tasya nātidūre parivrājakāvasathaḥ. tatra cūḍākarṇo nāma parivrāṭ prativasati sma. sa ca bhikṣāvelāyāṃ tasmān nagarāt sakhaṇḍaguḍadāḍimagarbhāṇāṃ snigdhadravyapeśalānām annaviśeṣāṇāṃ bhikṣābhājanaṃ paripūrṇaṃ kṛtvā tam āvasatham avagamya yathāvidhi prāṇayātrāṃ kṛtvā tatra bhojanaśeṣaṃ bhikṣānnaṃ bhikṣāpātre suguptaṃ sthāpayitvā prātyūṣikaparicārakārthaṃ tad bhikṣāpātraṃ nāgadantake vilambya rātrau svapiti. ahaṃ ca tad annam utplutya pratyahaṃ bhakṣayāmi, saparijanas tena pravarte. evaṃ suprayatnam avasthāpite 'pi tasmin mayā bhakṣyamāṇe sa parivrāḍ nirviṇṇo mat prati bhayāt sthānāt sthānam uccaistaraṃ pratisaṃkramayati. tathāpi tad aham anāyāsenaiva prāpnomi bhakṣayāmi ca. athaivaṃ gacchati kāle kadā cit tasya priyasuhṛd bṛhatsphig nāma parivrājako prāghūrṇakaḥ samāyātaḥ. sa cūḍākarṇas tasya svāgatādyupacāraṃ kṛtvā kṛtayathocitavratakālaḥ, tato rātrau khaṭvāsīnaḥ śayanagataṃ bṛhatsphijam apṛcchat: bhavān yato mayā viyuktaḥ, tata ārabhya keṣu deśāntareṣu tapovaneṣu vā paribhrānta iti. asāv akathayat: atha kadā cid ahaṃ mahākārttikyāṃ mahātīrthavare puṣkare snānaṃ kṛtvā mahato janasamūhadoṣād bhavatā viyuktaḥ. tato 'haṃ gaṅgādvāraprayāgavārāṇasyādiṣv anukūlapratikūlāṃ jāhnavīm anu paryaṭan, kiṃ bahunā, kṛtsnaṃ mahīmaṇḍalaṃ samudraparyantam avalokitavān. ardhākhyāte ca tasmiṃś cūḍākarṇo mama trāsārthaṃ muhur muhur jarjaravaṃśena

bhikṣāpātraṃ tāḍayann avādayat. kathyamānavighne ca kriyamāṇe kupito bṛhatsphig uvāca: aham ādṛto bhūtvā bhavataḥ kathayāmi, kim iti bhavān anādaro garvita iva mama kathāyāṃ virakto 'nyāsaktaḥ. cūḍākarṇo lajjita āha: bhadra, na manyuḥ karaṇīyaḥ, nāhaṃ viraktaḥ; kiṃ tu paśya, ayaṃ mūṣako mama mahāpakārī sadā pronnatasthāne dhṛtam api bhikṣāpātram utplutyārohati bhikṣāśeṣaṃ ca tatrasthaṃ bhakṣayati, na cāham enaṃ śaknomi nivārayitum. tanmūṣakatrāsārtham etena jarjareṇa bhikṣāpātraṃ muhur muhuṣ tāḍayāmi; nānyat kāraṇam iti. so 'bravīt: kim eṣa ekako 'tra mūṣakaḥ, utānye'pi mūṣakāḥ. so 'bravīt: kim anyair mūṣakaiḥ; eko 'yaṃ māṃ duṣto yogīvājasraṃ chalayati. tac chrutvā 'sāv āha: na mūṣakamātrasyedṛśī śaktir bhavati; kiṃ tarhi kāraṇenātra bhavitavyam. asti kiṃ cit khanitrakam iti. sa āha: bāḍham asti; etat suhastakaṃ sarvalohamayam. upanīte ca tasmin kakṣyāṃ baddhvā saṃdaṣṭauṣṭhapuṭaḥ pṛṣṭavān: kataras tasya saṃcaraṇamārga iti. ākhyāte ca tasmiṃs tena khanitrakeṇa madvivaraṃ khanitum ārabdhaḥ. ahaṃ cādāv eva tayor ātmagatam ālāpaṃ śrutvāhāram utsṛjya kautukaparo 'vasthita āsam. yadā tv asau durgānveṣaṇaṃ kartum ārabdhaḥ, tadā mayā jñātam: upalabdham anena durātmanā madīyavivaradvāram iti. mayāpi kenāpi sādhunā pūrvasthāpitaṃ suvarṇam āptam āsīt; tatprādhānyāc cāhaṃ śaktimantam ātmānaṃ manye. asāv api duṣṭo vivarānusārāt tad upalabhya gṛhītvā ca dhanaṃ punar āvasathaṃ prāpto cūḍākarṇam abravīt: idaṃ tasya tad brahman suvarṇam, yasyāpy asau sāmarthyād aśakyam api sthānam

utpatati. ardhārdhaṃ ca vibhajya sukhāsīnau sthitau. taṃ cāham ātmano 'vasādaṃ prāpyācintayam: kadā cid ihasthasya me pradīpam ujjvālyāsaṃśayam āsādya māṃ hanyuḥ. iti tasmāt sthānād anyad durgasthānaṃ kṛtavān. anye ca ye mamānucarās ta āgatya mām abruvan: bhadra hiraṇyaka tvatsamīpavartino vayam atyantakṣudhārtāḥ; grāsamātram apy asmākaṃ nāsti; astaṃgate 'pi divase na kiṃ cid asmābhir āsāditam. tad arhasy adyāpi tāvad asmān saṃtarpayitum iti. tathā nemety uktvāham āvasathaṃ taiḥ samaṃ gataḥ. athāsmatparigrahaśabdam ākarṇya cūḍākarṇo 'pi bhūyo bhikṣāpātraṃ jarjaravaṃśena tāḍayituṃ pravṛttaḥ. tenābhihitaḥ: kim adyāpi nirākṛte tasmin muhur muhuś cālayasi vaṃśaṃ. sthīyatām, alam iti. tato 'sāv āha: bhadra, eṣa mamāpakārī mūṣakaḥ punaḥ punar āyāti. tadbhayād etat karomi. tato vihasyābhyāgataḥ provāca: sakhe mā bhaiṣīḥ, vittena saha gato 'sya kūrdanotsāhaḥ. yataḥ sarveṣām api jantūnām iyam eva sthitiḥ. athāhaṃ tac chrutvā kopāviṣṭo bhikṣāpātram uddiśya viśeṣād utkūrdito 'prāpta eva bhūmau nipatitaś ca. tato māṃ dṛṣṭvā sa me śatrur vihasya cūḍākarṇam uvāca: sakhe paśya kautūhalam. uktaṃ ca yataḥ:

arthena balavān sarvo 'py arthād bhavati paṇḍitaḥ
paśyemaṃ mūṣakaṃ pāpaṃ svajātisamatāṃ gatam. 30.

tat svapihi tvaṃ gataśaṅkaḥ. yad asyotpatane śaktikāraṇam, tad āvayor eva hastagataṃ jātam. tac chrutvāhaṃ manasā vicintitavān: satyam āhāyam; yato mamādya nijaśaktihīnasya sattvotsāharahitasyāhāram apy utpādayitum aṅgulamātram apy

utpatane śaktir nāsti. śṛṇomi cānucarāṇāṃ parasparālāpam: āgacchata, gacchāmaḥ; ayam ātmano 'py udarabharaṇe na samarthaḥ, kiṃ punar anyeṣām. tat kim anenārādhitena. tato 'haṃ paricintyaitāvad iti svam ālayaṃ gataḥ.

prabhātasamaye sarva eva sapatnasakāśaṃ gatāḥ, daridro sāv iti vadantaḥ. tathā pravṛttānām anucarāṇām eko 'pi na matsakāśam āgacchat. paśyāmi ca: māṃ dṛṣṭvā saṃmukhaṃ ta eva matsapatnaiḥ saha parasparaṃ kilakilāyanto hastāsphālanair mamānucarāḥ saṃkrīḍanti. cintitaṃ ca mayā, yathā: evametat.

yasyārthās tasya mitrāṇi yasyārthās tasya bāndhavāḥ
yasyārthāḥ sa pumāṃl loke yasyārthāḥ sa ca paṇḍitaḥ. 31.

api ca:

tyajanti mitrāṇi dhanena hīnaṃ
putrāś ca dārāś ca sahodarāś ca
tam arthavantaṃ punar eva yānti hy
artho 'tra loke puruṣasya bandhuḥ. 33.

śūnyam aputrasya gṛhaṃ hṛc chūnyaṃ yasya nāsti sanmitram
mūrkhasya diśaḥ śūnyāḥ sarvaṃ sūnyaṃ daridrasya. 34.

tānīndriyāṇy avikalāni, tad eva nāma,
sā buddhir apratihatā, vacanaṃ tad eva,
arthoṣmaṇā virahitaḥ puruṣaḥ sa eva
cānyaḥ kṣaṇena bhavatīty aticitram etat. 35.

tan mādṛśānāṃ kiṃ nāma tad varaṃ syāt. yasyedṛśaḥ phalavipākaḥ, tat sarvathā dhanahīnasya mamādhunā neha śreyaḥ. uktaṃ ca:

vasen mānādhikaṃ vāsaṃ bhagnamānaṃ na saṃśrayet
mānahīnaṃ suraiḥ sārdhaṃ vimānam api varjayet. 36.

evam uktvāpy ahaṃ punar apy evam acintayam: kim arthitāṃ kasya cit karomi. tad etad yācñājīvanaṃ kaṣṭataram. yataḥ:

kubjasya kīṭakhātasya dāvaniṣkuṣitatvacaḥ
taror apy ūṣarasthasya varaṃ janma na cārthinaḥ. 37.

kaṇṭhe gadgadatā svedo mukhe vaivarṇyavepathū
mriyamāṇasya yāny eva tāni cihnāni yācataḥ. 38.

api ca:

nirdravyo hriyam eti hrīparigataḥ prabhraśyate tejaso
nistejāḥ paribhūyate paribhavān nirvedam āgacchati
nirviṇṇaḥ śucam eti śokamanaso buddhiḥ paribhraśyate
nirbuddhiḥ kṣayam ety aho nidhanatā sarvāpadām āspadam.
40.

api ca:

varam ahimukhe krodhāviṣṭe karau viniveśitau
viṣam api varaṃ pītvā suptaṃ kṛtāntaniveśane
girivarataṭād ātmā mukto varaṃ śatadhā gato
na tu khalajanāvāptair arthaiḥ priyaṃ kṛtam ātmanaḥ.
41.

varaṃ vibhavahīnena prāṇaiḥ saṃtarpito 'nalaḥ
nopacāraparibhraṣṭaḥ kṛpaṇo 'bhyarthito janaḥ. 42.

atha caivaṃ gate kena nāmānyopāyena jīvitaṃ syāt. kiṃ cauryeṇa. tad api parasvādānāt kaṣṭataraṃ. yat kāraṇam:

varaṃ kāryaṃ maunaṃ na ca vacanam uktaṃ yad anṛtaṃ
varaṃ klaibyaṃ puṃsāṃ na ca parakalatrābhigamanam

varaṃ prāṇatyāgo na ca piśunavākyeṣv abhiratir
varaṃ bhikṣāśitvaṃ na ca paradhanāsvādanasukham. 43.

atha kim ahaṃ parapiṇḍenātmānaṃ yāpayāmi. kaṣṭaṃ bhoḥ. tad api dvitīyaṃ mṛtyudvāram. yataḥ:

rogī cirapravāsī parānnabhojī parāvasathaśāyī
yaj jīvati tan maraṇaṃ yan maraṇaṃ so 'sya viśrāmaḥ. 44.

tat sarvathā tad eva bṛhatsphigapahṛtaṃ dhanam ātmīkaromi. mayā hi tayor durātmanor upadhānīkṛtā dhanapeṭikā dṛṣṭāsti. tad vittaṃ svadurga ānayāmi, yena bhūyo 'pi me vittaprabhāvenādhipatyaṃ pūrvavad bhavati. evaṃ ca saṃpradhārya rātrau tatra gatvā nidrāvaśam upagatasya tasya mayopaśliṣṭena peṭikāyāṃ yāvac chidraṃ kṛtam, tāvat prabuddho 'sau tāpasaḥ. tataś ca jarjaravaṃśalaguḍena tenāhaṃ śirasi tāḍitaḥ. kathaṃ cid āyuḥśeṣatayā nirgato 'haṃ bilam āviśaṃ na mṛtaś ca. punar api cirād baddhāśaḥ samāśvasya dīnārāntikam upaśliṣṭas tena nirdayenaivaṃ yaṣṭyā śirasy abhihataḥ, yenādyāpi svapnagatānām api tādṛśānām udvije. paśya cemaṃ tatkālakṛtaṃ śirasi me vraṇam. sādhu cedam ucyate.

sarvaprāṇavināśasaṃśayakarīṃ prāpyāpadaṃ dustarāṃ
pratyāsannabhayo na vetti vidhuraṃ svaṃ jīvitaṃ kāṅkṣati
uttīrṇas tu tato dhanārtham aparāṃ bhūyo viśaty āpadaṃ
prāṇānāṃ ca dhanasya sādhanadhiyām anyonyahetuḥ paṇaḥ.
45.

so 'haṃ bahu vicintyāstāṃ dhanam etan mameti nivṛttas tṛṣṇātaḥ. suṣṭhu cedam ucyate:

jñānaṃ cakṣur na tu dṛk, śīlaṃ sukulīnatā na kulajanma
saṃtoṣaś ca samṛddhiḥ, pāṇḍityam akāryavinivṛttiḥ. 46.

na yojanaśataṃ dūraṃ vāhyamānasya tṛṣṇayā
saṃtuṣṭasya karaprāpte 'py arthe bhavati mādaraḥ. 49.

tat sarvathāsādhye 'rthe pariccheda eva śreyān. uktaṃ ca:

ko dharmo bhūtadayā kiṃ saukhyam arogatā jagati jantoḥ
kaḥ snehaḥ sadbhāvaḥ kiṃ pāṇḍityaṃ paricchedaḥ. 50.

iti. evam avadhāryāhaṃ nirjanavanam āgato 'paśyaṃ citragrīvaṃ pāśabaddham, iti ca taṃ mokṣayitvāsmatpuṇyodayād anena laghupatanakenāhaṃ snehānuvṛttyānugṛhītaḥ. tāvad atrāntara eṣa laghupatanako mamāntikam āgatya pṛṣṭavān ihāgamanāya. so 'ham anenaiva sārdhaṃ bhavadantikam āgataḥ. tad etan mama nirvedakāraṇam. api ca:

samṛgoragasāraṅgaṃ sadevāsuramānuṣam
ā madhyāhnāt kṛtāhāraṃ bhavatīha jagattrayam. 51.
kṛtsnām api mahīṃ jitvā nikṛṣṭāṃ prāpya vā daśām
valāyāṃ bhoktukāmena labhyā taṇḍulasetikā. 52.
tasya kṛte budhaḥ ko nu kuryāt karma vigarhitam
yasyānubandhaḥ pāpīyān adhoniṣṭho vipadyate. 53.

tac ca śrutvā mantharakas taṃ samāśvāsitavān: bhadra, nādhṛtiḥ karaṇīyā yat svadeśaparityāgo mayā kṛta iti; buddhimāṃś cāsi; kiṃ vimuhyase. api ca:

śāstrāṇy adhītyāpi bhavanti mūrkhā
yas tu kriyāvān puruṣaḥ sa vidvān

saṃcintitaṃ tv auṣadham āturaṃ hi
kiṃ nāmamātreṇa karoty arogam. 54.

tad atra vayasya daśāviśeṣeṇa vṛttiḥ karaṇīyā. na caitad api mantavyam:

sthānabhraṣṭā na śobhante dantāḥ keśā nakhā narāḥ
etaj jñātvā tu matimān na svasthānaṃ parityajet. 57.

tat kāpuruṣavṛttam etat. na hi satāṃ kaś cit svadeśavideśayor viśeṣaḥ. yataḥ:

ko dhīrasya manasvinaḥ svaviṣayaḥ ko vā videśaḥ smṛto
yaṃ deśaṃ śrayate tam eva kurute bāhupratāpārjitam
yad daṃṣṭrānakhalāṅgulapraharaṇaiḥ siṃho vanaṃ gāhate
tasminn eva hatadvipendrarudhirais tṛṣṇāṃ chinatty ātmanaḥ. 58.

tat, bhadra, nityam udyogapareṇa bhavitavyam: udyuktānāṃ dhanaṃ bhogāḥ kva yāsyantīti. api ca:

nipānam iva maṇḍūkāḥ saraḥ pūrṇam ivāṇḍajāḥ
sodyogaṃ svayam āyānti sahāyāś ca dhanāni ca. 59.

utsāhasaṃpannam adīrghasūtraṃ
kriyāvidhijñaṃ vyasaneṣv asaktam
śūraṃ kṛtajñaṃ dṛḍhasauhṛdaṃ ca
lakṣmīḥ svayaṃ vāñchati vāsahetoḥ. 60.

avyavasāyinam alasaṃ daivaparaṃ sāhasāc ca parihīṇam
pramadeva hi vṛddhapatim necchaty avagūhituṃ lakṣmīḥ. 61.

artharahito 'pi bhavān prajñotsāhaśaktisaṃpanno 'sāmānyamanuṣyasadṛśaḥ. katham:

vinā 'py arthair dhīraḥ spṛśati bahumānonnatipadaṃ
parişvakto 'py arthaiḥ paribhavapadaṃ yāti kṛpaṇaḥ
svabhāvād udbhūtāṃ guṇasamudayāvāptivipulāṃ
dyutiṃ saiṃhīṃ na śvā kṛtakanakamālo 'pi labhate. 63.

sadhana iti kiṃ madas te gatavibhavaḥ kiṃ viṣādam upayāsi
karanihatakandukasamaḥ pātotpātā manuṣyāṇām. 66.

tat sarvathā jalabudbudā ivāsthirāṇi yauvanāni dhanāni ca.
yataḥ:

abhracchāyā khalaprītir navasasyāni yoṣitaḥ
kiṃcitkālopabhogyāni yauvanāni dhanāni ca. 67.

tad bhadra hiraṇyaka evaṃ jñātvā hṛte 'py arthe tvayā
saṃtāpo na karaṇīyaḥ. uktaṃ ca:

yad abhāvi na tad bhāvi bhāvi yan na tad anyathā
iti cintāviṣaghno 'yam agadaḥ kiṃ na pīyate. 68.

tat sarvathā vṛtticintākulatāṃ paribhūya sthīyatām.

yena śuklīkṛtā haṃsāḥ śukāś ca haritīkṛtāḥ
mayūrāś citritā yena sa te vṛttiṃ vidhāsyati. 69.

naivārtho vyasanagatena śocitavyo
harṣo vā sukham upalabhya na prayojyaḥ
prākkarma prati janito hi yo vipākaḥ
so 'vaśyaṃ bhavati nṛṇāṃ śubho 'śubho vā. 70.

kartavyaḥ pratidivasaṃ prasannacittaiḥ
svalpo 'pi vrataniyamopavāsadharmaḥ
prāṇeṣu praharati nityam eva mṛtyur
bhūtānāṃ mahati kṛte 'pi hi prayatne. 71.

dānena tulyo nidhir asti nānyaḥ
saṃtoṣatulyaṃ sukham asti kiṃ vā
vibhūṣaṇaṃ śīlasamaṃ kuto 'sti
lābho 'sti nārogyasamaḥ pṛthivyām. 72.

tat kiṃ bahunā, svaveśmedaṃ bhavataḥ; nirvṛtenānudvignena ca bhūtvā tvayā mayaiva saha prītipūrvam atra kālo nīyatām. tac cānekaśāstrārthānugataṃ mantharakoktaṃ śrutvā laghupatanako vikasitavadanaḥ paritoṣam upagato 'bravit: bhadra mantharaka, sādhv āśrayaṇīyaguṇopeto 'si; bhavatā hy evaṃ kṛtahiraṇyakābhyupapattau mama manasaḥ paramatuṣṭir utpāditā. ko 'tra vismayaḥ. uktaṃ ca:

sukhasya maṇḍaḥ paripīyate tair
jīvanti te satpuruṣās ta eva
hṛṣṭāḥ suhṛṣṭaiḥ suhṛdaḥ suhṛdbhiḥ
priyāḥ priyair ye sahitā ramante. 73.

aiśvaryavanto 'pi hi nirdhanās te
vyarthaśramā jīvitamātrasārāḥ
kṛtā na lobhopahṛtātmabhir yaiḥ
suhṛtsvayaṃgrāhavibhūṣaṇā śrīḥ. 74.

athaivaṃ jalpatāṃ teṣām citrāṅgo nāma mṛgo lubdhakatrāsitas tṛṣārtas taṃ vipulahradaṃ samāgataḥ. taṃ cāyāntaṃ dṛṣṭvā te bhayacakitahṛdayāḥ palāyitum ārabdhāḥ tasyābhidrutam udakābhilāṣiṇo 'vasarato vārisaṃghaṭṭaśravaṇān mantharakaḥ pulināt tvaritam ambhasi nimagnaḥ. hiraṇyako 'py āvignamanās tarustambhavivaram anupraviṣṭaḥ. laghupatanako 'pi kim etad iti jijñāsur uḍḍīya vipulavṛkṣam ārūḍhaḥ. citrāṅgo 'py

ātmaśaṅkayā taṭanikaṭa eva sthitaḥ. atha laghupatanako viyad utpatya yojanapramāṇaṃ bhūmaṇḍalam avalokya punar vṛkṣam avalīno mantharakam abravīt: ehy ehi mā te kutaś cid bhayam iti; dṛṣṭaṃ mayā, kevalaṃ śaṣpabhug mṛgo hradam udakārthī samāgataḥ. tac chrutvā dīrghadarśī mantharakaḥ samuttīrṇaḥ. trayo 'pi te viśvastacittāḥ punas tatraiva samāgatāḥ.

athābhyāgatavatsalatayā mantharakas taṃ mṛgam āha: bhadra, pīyatām avagāhyatāṃ codakaṃ prakāmataḥ. kṛtārtho bhavān ihāgantum arhatīti. tadvacanam ādhāya citrāṅgaś cintayām asa: na mamaitebhyaḥ sakāśāt svalpam api bhayam asti, kasmāt, kacchapas tāvad udakagata eva śaktimān, mūṣakavāyasāv api mṛtaṃ kṣudrajantuṃ caiva bhakṣayataḥ; tad etān anusarāmi. iti matvā taiḥ saha saṃgataḥ. mantharakeṇa ca svāgatādyupacārapuraḥsaraṃ samabhihitaś citrāṅgaḥ: api śivaṃ bhavataḥ; kathyatām asmākaṃ, katham idaṃ vanagahanam āgato 'si. iti. athāsāv abravīt: nirviṇṇo 'smy aṃenākāmavihāritvena; aśvavāraiḥ sārameyair lubdhakair itaś cetaś ca saṃnirudhyamāno bhayān mahatā javenātikramya sarvān āgato 'trāham udakārthī. tad icchāmi bhavadbhiḥ sārdhaṃ maitrīṃ kartum. tac ca śrutvā mantharakeṇābhihitam: bhadra, mā bhaiṣīḥ, svaveśmedaṃ bhavataḥ, nirvighnam atra yathepsitam uṣyatām iti. tatas teṣāṃ sarveṣāṃ svecchayā kṛtāhārāṇām ajasraṃ vipulavṛkṣacchāyāyāṃ madhyāhnavelāyāṃ kṛtasamāgamānām anekaśāstravivaraṇavyāpārasaktacittānāṃ parasparaṃ prītyā kālo 'tivartate. atha kadā cit samucitavelāyāṃ citrāṅgo nāyātaḥ. taṃ cāpaśyantas te tatkālasamupajātaviparītanimittavyākulitacittās tasyākuśalaṃ

manyamānā dhṛtiṃ na lebhire. tadā laghupatanakaṃ mantharaka āha: tvam abhijño 'sy asya karmaṇaḥ śaktiyuktatvāt; tad upalabhasvotplutya yathāvasthitāṃ citrāṅgavārttām iti. tac chrutvā laghupatanaka utpatya nātidūre gatvodakāvatāre kīlakāvalambitadṛḍhacarmapāśāvabaddhaṃ citrāṅgam apaśyat. taṃ ca sametya saviṣādam abravīt: bhadra, katham imām āpadaṃ prāptas tvam iti. citrāṅga āha: bhadra, nāyam ākṣepasya kālaḥ; saṃjāto 'yaṃ tāvan mama mṛtyuḥ. tan mā vilambasva, yat kāraṇam, bhavāñ chaktiyuktaḥ, bhavān anabhijñaḥ pāśacchedanakarmaṇaḥ. tad āśu gaccha, hiraṇyakam ānaya, so 'py ayatnena pāśacchedanasamartha iti. astv iti laghupatanakena mantharakahiraṇyakāntike gatvā citrāṅgabandhanasvarūpaṃ nivedya, citrāṅgapāśamokṣaṇaṃ prati codayitvā, kṣipram eva hiraṇyaka ānītaḥ. tadavasthaṃ citrāṅgaṃ dṛṣṭvādhṛtiparīto hiraṇyakas tam āha: vayasya, jñānacakṣur asi, katham imām āpadaṃ prāpta iti. so 'bravīt: vayasya, kim anena pṛṣṭena. balavad dhi daivam, uktaṃ ca:

kiṃ śakyaṃ śubhamatināpi tatra kartuṃ
yatrāsau vyasanamahodadhiḥ kṛtāntaḥ
rātrau vā divasavare 'pi vā samagre
yo 'dṛśyaḥ praharati tasya ko virodhī. 78.

tat sādho tvam abhijño 'si niyativilasitānām, ato drutaṃ chinddhi pāśam imam, yāvad asau lubdhakaḥ krūrakarmā nāyātīti. evam ukto hiraṇyako 'bravīt: bhadra, mā bhaiṣīḥ, na vartate mayi pārśvasthe lubdhakāt kaścid apāyaḥ. kiṃ tu kautukāt pṛcchāmi; nityaṃ cakitacāry asi; kathaṃ chalitaḥ. so 'bravīt:

yady avaśyaṃ tvayā śrotavyam, tad ākarṇaya, yathāhaṃ pūrvam anubhūtabandhanavyasano 'pi daivavaśāt punar adhunā baddhaḥ. so 'bravīt: kathaya, katham atrānubhūtabandhanaḥ pūrvaṃ bhavān. citrāṅgo 'bravīt:

pūrvam ahaṃ ṣaṇmāsajātaḥ śiśuḥ. sarveṣām agrato viharāmi. līlayā ca dūraṃ gatvā svayūthaṃ pratipālayāmi. asmākaṃ ca dve gatī, ūrdhvā, āñjasī ca. tayor aham āñjasīṃ vedmi, na cordhvām. atha kadā cid vicaran yāvan mṛgagaṇān nānupaśyāmi, tāvat sutarām āvignahṛdayaḥ, kva te gatāḥ, iti diśo vilokayann agrataḥ sthitān paśyāmi. te hy ūrdhvagatyā jālaṃ vyatikramya sarve 'pi purato gatāḥ, mām eva vīkṣamāṇās tiṣṭhanti. ahaṃ cordhvagater anabhijñatayāñjasyā gatyā niṣpatito jālenākulīkṛtaḥ. atha vyādhenāgatya gṛhītaḥ, nītvā ca krīḍārthaṃ rājaputrāyopanītaḥ. sa rājaputro 'pi māṃ dṛṣṭvātīva parituṣṭo vyādhasya pāritoṣikaṃ dadau. māṃ cābhyaṅgodvartanasnānabhojanagandhavilepanasatkārair api samucitamanoharāhārair atarpayat. so 'ham antaḥpurikājanasya rājakumārāṇāṃ ca hastād dhastaṃ gacchan kautukaparatayā grīvānayanakaracaraṇakarṇāvakarṣaṇādibhiḥ parikleśitaḥ. atha kadā cit tatrāpi rājaputrasya śayanīyādhaḥsthena prāvṛṭkālasamaye savidyunmeghastanitaṃ śrutvotkaṇṭhitahṛdayena mayā svayūtham anusmṛtyedam abhihitam:

vātavṛṣṭividhūtasya mṛgayūthasya dhāvataḥ
pṛṣṭhato 'nugamiṣyāmi kadā tan me bhaviṣyati. 80.

athaikākī rājaputraḥ sāścaryam idam āha: eka evāham, atra kenedam abhihitam iti. saṃtrastahṛdayaḥ samantād avalokayan

mām apaśyat. dṛṣṭvā ca māṃ na mānuṣeṇedam abhihitam, kiṃ tu mṛgeṇa; ata etad autpātikam; tat sarvathā vinaṣṭo 'smi. iti matvā param āvegaṃ gataḥ. atha kathaṃ cid viskhalitavāg asau gṛhād bahir niścakrāma paramasattvādhiṣṭhita iva mahad āsvasthyam āpede. tataḥ prabhāte jvaraparītaḥ sarvabhiṣagbhūtatantrikān mahatyārthamātrayā pralobhyābhihitavān: yo mamaitāṃ rujam apanayati, tasyāham akṛśāṃ pūjāṃ kariṣyāmīti. aham api tatrāsamīkṣitakāriṇā janena kāṣṭheṣṭakālaguḍaprahārair hanyamānaḥ, anena kiṃ paśunā vyāpāditena, iti vadatāyuḥśeṣatayā kenāpi sādhunā rakṣitaḥ. tena cāryeṇa sarvalakṣaṇavidā vijñāpito rājaputraḥ: bhadra, sarvāḥ paśujātayo bruvanty eva, na paraṃ mānuṣasamakṣam, anenaivaṃ bhavantam adṛṣṭvaiva manorājyaṃ kṛtam. anena prāvṛṭkālasamayotsukena svayūtham anusmṛtyedam abhihitam: vātavṛṣṭividhūtasyeti. tad bhavataḥ kim asaṃbaddhaṃ jvarakāraṇam. tac ca śrutvā rājaputro 'pagatajvaravikāraḥ pūrvaprakṛtim āpannaḥ. māṃ cāpanīyābhyajya prabhūtenāmbhasā prakṣālitaśarīraṃ kṛtvā rakṣipuruṣādhiṣṭhitaṃ tatraiva vane pratimuktavān. taiś ca tathaivānuṣṭhitam. evam anubhūtapūrvabandhano 'py ahaṃ punar niyativaśād baddhaḥ. iti.

anantaram evaṃ tayoḥ pravadatoḥ suhṛtsnehākṣiptacitto mantharakas tadanusāreṇa śarakaṇṭakakuśāvamardanaṃ kurvāṇaḥ śanaiḥ śanais tān eva samāgataḥ. taṃ ca dṛṣṭvā sutarām āvignacittās te saṃpannāḥ. atha hiraṇyakas tam āha: bhadra, na śobhanaṃ tvayā kṛtam, yat svadurgam apahāyāgataḥ. aśaktas

tvaṃ lubdhakād ātmānaṃ paritrātum. vayaṃ tv agamyās tasya, yat kāraṇam, yadi sa pāpātmā lubdhakaḥ samāgamiṣyati, citrāṅgo vicchinnapāśaḥ praṇaśya yāsyati; laghupatanako 'pi vṛkṣam ārokṣyati; aham apy alpakāyatvād darīvivaram anupravekṣyāmi; bhavāṃs tu tadgocaragataḥ kiṃ kariṣyatīti. mantharaka āha: bhadra, maivaṃ brūyāḥ.

dayitajanaviprayogo vittaviyogaś ca kasya sahyaḥ syāt
yadi sumahauṣadhakalpo vayasyajanasaṃgamo na syāt. 81.

tat, bhadra:

autsukyagarbhā bhramatīva dṛṣṭiḥ
  paryākulaṃ kvāpi manaḥ prayāti
viyujyamānasya guṇānvitena
  nirantarapremavatā janena. 84.

evaṃ tasyābhivadata evāsau lubdhakaḥ samāyātaḥ. taṃ dṛṣṭvaiva hiraṇyakaḥ pāśaṃ chittvā yathāpūrvavyāhṛtavivaraṃ prāyāt. laghupatanako viyaty utpatyaiva gataḥ. citrāṅgo 'pi vegenāpakrāntaḥ. lubdhako 'pi taṃ pāśaṃ mṛgacchinnam iti matvā paraṃ yogam acintayat. āha ca: na daivaṃ vinā mṛgaḥ pāśacchedaṃ kṛtavān. atha taṃ mantharakaṃ mandaṃ mandaṃ sthalamadhye gacchantaṃ dṛṣṭvā kiṃ cit tuṣṭaḥ sasaṃbhramam acintayat: yady api me mṛgo daivavaśāt pāśaṃ chittvāpahṛtaḥ, tathāpi me daivena kacchapa utpādita iti. evam avadhārya kṣurikayā kuśān ādāya dṛḍhāṃ rajjuṃ kṛtvā caraṇāv ākṛṣya kacchapaṃ subaddhaṃ kṛtvā dhanuṣy avalambya yathāgatam eva prāyāt. tatas taṃ nīyamānaṃ dṛṣṭvā mṛgamūṣakavāyasāḥ paraṃ viṣādaṃ gacchanto rudantas tam anujagmuḥ. hiraṇyaka āha:

ekasya duḥkhasya na yāvad antaṃ
  gacchāmy ahaṃ pāram ivārṇavasya
tāvad dvitīyaṃ samupasthitaṃ me
  chidreṣv anarthā bahulībhavanti. 85.

yāvad askhalitaṃ tāvat sukhaṃ yāti same pathi
sakṛc ca skhalitaṃ kiṃ cid viṣamaṃ ca pade pade. 86.

kaṣṭaṃ bhoḥ:

yadi tāvat kṛtāntena dhaneṣu pralayaḥ kṛtaḥ
mārgaśrāntasya viśrāmo mitracchāyāpi dūṣitā. 87.

aparam api mitraṃ paraṃ mantharakasamaṃ na syāt. prāṇā api mitramūlā āhuḥ.

svabhāvajaṃ tu yan mitraṃ tad bhāgyair eva jāyate
tad akṛtrimasauhārdam āpatsv api na muñcati 88.

na mātari na dāreṣu na sodarye na cātmaje
viśrāmas tādṛśaḥ puṃsāṃ yādṛṅ mitre nirantare. 89.

prāṇavṛddhikaraṃ mitraṃ śaṃsantīha vicakṣaṇāḥ
ihalokasukhaṃ mitraṃ na mitraṃ pāralaukikam. 90.

tat kiṃ mamopary anavaratam evaitad daivaṃ praharati. yata ādau tāvad arthaparibhraṃśaḥ, dāridryayogāt svajanaparibhavaḥ, tannirvedād deśaparityāgaḥ snigdhasuhṛdviyogaś ceti; iyaṃ tāvan mama duḥkhaparaṃparā. api ca:

svakarmasaṃtānaviceṣṭitāni kālāntarāvartiśubhāśubhāni
ihaiva dṛṣṭāni mayā calāni janmāntarāṇīva daśāntarāṇi 91.

kaṃ na spṛśanti puruṣaṃ vyasanāni kāle
  ko vā nirantarasukhī ya ihāsti loke
duḥkhaṃ sukhaṃ ca pariṇāmavaśād upaiti
  nakṣatracakram iva khe parivartamānam. 93.

kṣate prahārā nipatanty abhīkṣṇam
annakṣaye kupyati jāṭharāgniḥ
āpatsu vairāṇi samudbhavanti
chidreṣu anarthā bahulībhavanti. 94.

tat kaṣṭaṃ bhoḥ, mitraviyogena hato 'ham; iti kiṃ vismṛtaṃ nijair api svajanaiḥ. uktaṃ ca:

śokāratibhayatrāṇaṃ prītiviśrambhabhājanam
kena ratnam idaṃ sṛṣṭaṃ mitram ity akṣaradvayam. 95.

evaṃ bahu vilapya hiraṇyakaś citrāṅgalaghupatanakāv āha: aho kiṃ vṛthāpralapitena. yāvad ayaṃ mantharako 'smaddṛṣṭigocarān na nīyate, tāvad asya mokṣopāyaś cintyatām iti. tāv ūcatuḥ: tathā kriyatām. sa āha: citrāṅgo 'sya vyādhasyāgrato gatvā jalasamīpe viprakṛṣṭe bhūpradeśe nipatya mṛtam ivātmānaṃ kṛtvā darśayatu. ayam api laghupatanakas tasyopary avasthitaḥ śṛṅgapañjarāntaravinyastacaraṇaś cañcvā vilikhan netrotpāṭanarūpaṃ chadmanātmānaṃ darśayatu. asāv api vyādho mūrkho nūnaṃ lobhān mṛgo 'yaṃ mṛta iti matvā kacchapaṃ parityajya mṛgārthe satvaraṃ yāsyati. tāvad aham apy apakrānte tasmin mantharakasya bandhanaṃ chetsyāmi. tataś chinnabandho jalāśayaṃ sahasā pravekṣyatīti. anyac ca, punar abhyāśopagate tasmiṃl lubdhakādhame yathā palāyanaṃ kriyate, tathā prayatitavyam. citrāṅgalaghupatanakābhyāṃ tathaivānuṣṭhite sa lubdhaka udakatīre mṛtarūpaṃ mṛgaṃ vāyasena bhakṣyamāṇaṃ dṛṣṭvā harṣitamanāḥ kacchapaṃ bhūtale prakṣipya mṛgāntikam upādravat. atrāntare hiraṇyakena mantharakasya bandhanaṃ khaṇḍaśaḥ kṛtam. kacchapo 'pi tatsthānat satvaraṃ jalāśayam

anupraviṣṭaḥ. sa mṛgaś cāsannaṃ taṃ vyādhaṃ vilokyotthāya vāyasena saha drutaṃ pranaṣṭaḥ. atha lubdhako 'pi tad indrajālam iva manyamānaḥ kim idam ity anucintya pratyāvṛtya yāvat kacchapasthānaṃ gatas tāvat paśyaty aṅgulapramāṇāṃ khaṇḍaśaś chinnāṃ bandhanarajjuṃ kacchapam api yoginam ivādṛśyatāṃ gatam; iti svaśarīre 'pi saṃśayam acintayat, saṃkṣubhitahṛdayaś ca tasmād vanād diśo 'valokayañ śīghratarapadair nirāśaḥ svagṛham eva gataḥ. atha catvāro 'pi te sarve vimuktāpadaḥ kalyaśarīrāḥ punar ekasthībhūya svasthānaṃ gatvā parasparaṃ snehena vartamānāḥ kālena yathāsukham āsthitāḥ. tasmāt:

tiraścām api yatredṛk saṃgataṃ lokasaṃmatam
martyeṣu yadi kas tatra vismayo jñānaśāliṣu. 96.

iti mitraprāptir nāma dvitīyaṃ tantraṃ samāptam.

KATHĀMUKHAM

manave vācaspataye śukrāya parāśarāya sasutāya
cāṇakyāya ca viduṣe namo 'stu nṛpaśāstrakartṛbhyaḥ. 1.
sakalārthaśāstrasāraṃ jagati samālokya viṣṇuśarmāpi
tantraiḥ pañcabhir etaiś cakāra sumanoharaṃ śāstram. 2.

tad yathānuśrūyate. asti dākṣiṇātye janapade mahilāropyaṃ nāma nagaram. tatra sakalārthijanamanorathakalpadrumaḥ pravaranarapatimukuṭamaṇimarīcinicayarañjitacaraṇayugalaḥ sakalakalāpāraṃgataḥ sakalārthaśāstravid amaraśaktir nāma rājā babhūva. tasya ca trayaḥ putrāḥ paramadurmedhaso vasuśaktir ugraśaktir anekaśaktiś cetināmāno babhūvuḥ. atha tān arthaśāstraṃ prati jaḍān ālokya sa rājā sacivān ahūya

saṃpradhāritavān: jñātam eva bhavadbhiḥ, yathā mamaite putrāḥ paramadurmedhasaḥ.

ko 'rthaḥ putreṇa jātena yo na vidvān na dhārmikaḥ
tayā gavā kiṃ kriyate yā na dogdhrī na garbhiṇī 3.
varaṃ garbhasrāvo varam ṛtuṣu naivābhigamanaṃ
varaṃ jātapreto varam api ca kanyaiva janitā
varaṃ vandhyā bhāryā varam agṛhavāse nivasanaṃ
na cāvidvān rūpadraviṇabalayukto 'pi tanayaḥ. 4.

tad eṣāṃ buddhiprabodhanaṃ kenopāyenānuṣṭhīyate. iti. tatra ke cid āhuḥ: deva, dvādaśabhir varṣaiḥ kila vyākaraṇaṃ śrūyate. tad yadi katham api jñāyate, tato dharmārthakāmaśāstrāṇi jñeyāni. tad etad atigahanaṃ dhīmatām api, kiṃ punar mandabuddhīnām. tad atra vastuni viṣṇuśarmā nāma brāhmaṇaḥ sakalanītiśāstratattvajño 'nekaśiṣyavikhyātakīrtir asti. tam āhūya tasmai samarpyantāṃ kumārā iti. evam anuṣṭhite sacivāhūtaḥ sa rājānaṃ dvijātimārgocitenāśīrvādenābhinandyopāviśat. sukhopaviṣṭaṃ ca tam āha rājā: brahman, madanugrahārtham etān kumārān durmedhasas tvam arthaśāstraṃ praty ananyasamān kartum arhasi, arthamātrayā ca tvāṃ saṃmānayiṣyāmīti. evam abhihitavati pārthive viṣṇuśarmāpy utthāya taṃ rājānaṃ vijñāpitavān: deva, śrūyatām ayaṃ mama vacanasiṃhanādaḥ. nāham arthalipsur ity evaṃ bravīmi; na ca mamāśītivarṣasya vyāvṛttasarvendriyasya kaś cid arthopabhogakālaḥ. kiṃ tu tvaddhitārthaṃ buddhipūrvako 'yam ārambhaḥ. tal likhyatām adyatano divasaḥ. yady ahaṃ ṣaṇmāsābhyantare tava putrān nītiśāstrapāraṃgatān na karomi, tato māṃ arhati bhavān

mārgasaṃdarśanena hastaśatam apakrāmayitum iti. etām asaṃbhāvyāṃ brāhmaṇasya pratijñāṃ śrutvā sasacivo rājā prahṛṣṭamanā vismayānvitaḥ sabahumānaṃ tasmai viṣṇuśarmane kumārān samarpitavān. tenāpi kathādvāreṇa mitrabhedamitraprāptikākolūkīyalabdhanāśāparīkṣitakāritvānīti pañca tantrāṇi parikalpya rājaputrān nītiśāstraṃ grāhayitum upakrāntam.

kathāmukham etat samāptam.

PRATHAMAṂ TANTRAM - MITRABHEDAM

athedam ārabhyate mitrabhedaṃ nāma prathamaṃ tantram. yasyāyam ādyaḥ ślokaḥ:

vardhamāno mahān snehaḥ siṃhagovṛṣayor vane
pisunenātilubdhena jambukena vināśitaḥ. 1.

rājaputrā āhuḥ: katham etat. viṣṇuśarmā kathayati. asti dakṣiṇāpathe mahilāropyaṃ nāma nagaram. tatra dharmopārjitavṛttir vardhamānako nāma sārthavāhaḥ prativasati sma. tasya kadā cic cittam utpannaṃ yat: prabhūte 'pi vitte 'rthavṛddhiḥ karaṇīyeti. uktaṃ ca:

alabdham arthaṃ lipseta labdhaṃ rakṣed avekṣayā
rakṣitaṃ vardhayen nityaṃ vṛddhaṃ pātreṣu nikṣipet. 2.

alabdhalābhārthā labdhaparirakṣaṇī rakṣitavivardhanī vardhitasya tīrthapratipādanī ceti lokayātrā. tatrālabhamānasya na kiṃ cid asti; labdho 'py arakṣyamāṇo 'rtho bahūpadravatayā sadyo vinaśyati; avardhamānaś cārthaḥ śanair apy upayujyamāno 'ñjanavat kṣīyate; anupayujyamānaḥ prayojanotpattau tulyo 'prāpteneti. ataḥ prāptasya rakṣaṇavivardhanopayogāḥ

kāryāḥ. uktaṃ ca:

upārjitānāṃ arthānāṃ tyāga eva hi rakṣaṇam
tadāgodarasaṃsthānāṃ parīvāha ivāmbhasām. 3.

ity evaṃ saṃpradhārya mathurāgāmi bhāṇḍam upasamgṛhya śubhe tithau gurujanānujñātas tasmān nagarād vāṇijyena vinirgataḥ. tasya ca dvau vṛṣabhau voḍhārāv agradhurāyāṃ nandakasaṃjīvakanāmānāv abhūtām. atha gacchatas tasya mahati vane dūrāvarūḍhagirinirjharaskhalitavārijanitakardama-magnaikacaraṇavaikalyāc chakaṭasya cātibhāragurutvāt kasmiṃś cit pradeśe katham api daivavaśāt tayor vṛṣabhayoḥ saṃjīvako yugabhaṅgaṃ kṛtvā niṣasāda. taṃ ca dṛṣṭvā vardhamānakaḥ sārthavāhaḥ paraṃ viṣādam agamat. tryahaṃ codīkṣya yadāsau na vai kalyatāṃ labhate sma, tadā tasya rakṣipuruṣān niyojya śeṣasārthasaṃrakṣaṇārthaṃ bahvapāyaṃ vanam iti matvā yathābhilaṣitaṃ digantaraṃ prāyāt. anyedyus tv ātmabhayāt tatparai rakṣipuruṣair apy āgatya tasya mṛṣoktam: svāmin, mṛto 'sau saṃjīvako 'smābhiś cāgnyādinā satkṛta iti. etac ca śrutvā sārthavāhaḥ kṛtajñatayā pretakṛtyāni tasya kṛtvā gataḥ. saṃjīvako 'py āyuḥśeṣatayā salilamiśraiḥ śiśiratarāvātair āpyāyitaśarīraḥ kathaṃ cid utthāya śanaiḥ śanair yamunākaccham upaśliṣṭaḥ. tatra ca marakatasadṛśāni śaṣpāgrāṇi bhakṣayan svacchandacārī katipayair ahobhir haravṛṣabha iva pīnakakudadhārī hṛṣṭapuṣṭāṅgo balavān saṃvṛttaḥ, pratyahaṃ ca valmīkaśikharāṇi śṛṅgāgraghaṭṭanair ullikhan nadaṃś cāste. atha tasmin vane nātidūre sarvamṛgaparivṛtaḥ piṅgalako nāma siṃho vanāntare niḥsādhvasam

uccaiḥ śiro vahan svavīryārjitarājyasukham anubhavann āste.
tathā ca:

ekākini vanavāsiny arājalakṣmaṇy anītiśāstrajñe
sattvocchrite mṛgapatau rājeti giraḥ pariṇamanti. 4.
nābhiṣeko na saṃskāraḥ siṃhasya kriyate mṛgaiḥ
vikramārjitavittasya svayam eva mṛgendratā. 5.

sa kadācit pipāsākulita udakārthī yamunākaccham avātarat.
tena cānanubhūtapūrvam akālapralayaghanagarjitam iva saṃjīvakasya
narditaṃ dūrād evāśrāvi. tac ca śrutvātīvakṣubhitahṛdayaḥ
pānīyam apītvākāraṃ ācchādya maṇḍalavaṭapradeśe
caturmaṇḍalāvasthānena tūṣṇīm avasthitaḥ.
caturmaṇḍalāvasthānaṃ tv idam: siṃhaḥ siṃhānuyāyī kākaravaḥ
kiṃvṛtta iti maṇḍalāni. tatra ca sarveṣv eva
grāmanagarapattanādhiṣṭhānakheṭakharvaṭodyānāgrahārakānanavanas-
thāneṣv eka eva siṃhaḥ sthānīyo bhavati. katipayāḥ
siṃhānuyāyinas tantradhārāḥ. kākaravavargā madhyamavargāḥ.
kiṃvṛttā evānyasthānavāsinaḥ. tasya ca karaṭakadamanakanāmānau
dvau sṛgālau mantriputrāv āstām. tau ca parasparaṃ mantrayataḥ.
tatra damanakaḥ karaṭakam abravīt: bhadra karaṭaka, ayaṃ
tāvad asmatsvāmī piṅgalaka udakagrahaṇārtham abhipravṛttaḥ
kiṃnimittam ihāvasthitaḥ. karaṭaka āha: kim anena
vyāpāreṇāvayoḥ. ...āvayos tāvad bhakṣitaśeṣa āhāro 'sty eva.
damanaka āha: katham āhāramātrārthī kevalaṃ bhavān. sarvas
tāvat pradhānasevāṃ kurute viśeṣārthī. sādhu cedam ucyate:

suhṛdām upakārakāraṇād
dviṣatām apy apakārakāraṇāt

nṛpasaṃśraya iṣyate budhair
jaṭharaṃ ko na bibharti kevalam. 7.
lāṅgūlacālanam adhaś caraṇāvapātaṃ
bhūmau nipatya vadanodaradarśanaṃ ca
śvā piṇḍadasya kurute gajapuṅgavas tu
dhīraṃ vilokayati cāṭuśataiś ca bhuṅkte. 10.
yaj jīvyate kṣaṇam api prathitaṃ manuṣyair
vijñānavikramayaśobhir abhagnamānam
tan nāma jīvitam iha pravadanti tajjñāḥ
kāko 'pi jīvati ciraṃ ca baliṃ ca bhuṅkte. 12.

karaṭaka āha: āvāṃ tāvad apradhānau, tat kim āvayor anena vyāpāreṇa. so 'bravīt: bhadra, kiyatā kālenāpradhāno 'pi pradhāno bhavati. uktaṃ ca:

na kasya cit kaś cid iha prabhāvād
bhavaty udāro 'bhimataḥ khalo vā
loke gurutvaṃ viparītatāṃ ca
svaceṣṭitāny eva naraṃ nayanti. 16.
āropyate 'śmā śailāgraṃ yathā yatnena bhūyasā
nipātyate sukhenādhas tathātmā guṇadoṣayoḥ. 17.

tad bhadrātmāyatto hy ātmā sarvasya. karaṭaka āha: athātra bhavān kiṃ kartumanāḥ. so 'bravīt: ayaṃ tāvat svāmī piṅgalako bhīto bhītaparivāraś ca mūḍhamatiḥ. so 'bravīt: kathaṃ bhavāñ jānāti. damanaka āha: kim atra jñeyam. uktaṃ ca:

udīrito 'rthaḥ paśunāpi gṛhyate
hayāś ca nāgāś ca vahanti coditāḥ
anuktam apy ūhati paṇḍito janaḥ
pareṅgitajñānaphalā hi buddhayaḥ. 18.

tad enaṃ bhayākulaṃ prāpyādyaiva prajñāprabhāveṇātmīyaṃ kariṣyāmi. karaṭako 'bravīt: bhadra, anabhijño bhavān sevādharmasya. tat katham ātmīkariṣyasi. damanaka āha: bhadra, katham ahaṃ sevānabhijñaḥ. nanu mayaiṣa sakalo 'nujīvidharmo vijñātaḥ. uktaṃ ca:

ko 'tibhāraḥ samarthānāṃ kiṃ dūraṃ vyavasāyinām
ko videśaḥ suvidyānāṃ kaḥ paraḥ priyavādinām. 19.

karaṭaka āha: kadā cit tvām anavasarapraveśād avamanyate svāmī. so 'bravīt: asty evam. tathāpy anujīvinā sāṃnidhyam avaśyaṃ karaṇīyam. uktaṃ ca:

āsannam eva nṛpatir bhajate manuṣyaṃ
vidyāvihīnam akulīnam asaṃstutaṃ vā
prāyeṇa bhūmipatayaḥ pramadā latāś ca
yaḥ pārśvato vasati taṃ pariveṣṭayanti. 20.

kopaprasādavastūni vicinvantaḥ samīpagāḥ
ārohanti śanair bhṛtyā dhunvantam api pārthivam. 21.

karaṭaka āha: atha bhavāṃs tatra gatvā kiṃ vakṣyati. damanaka āha:

apāyasaṃdarśanajāṃ vipattim
upāyasaṃdarśanajāṃ ca siddhim
medhāvino nītividhiprayuktāṃ
puraḥ sphurantīm iva darśayanti. 23.

na cāham aprāptakālaṃ vakṣyāmi.

aprāptakālaṃ vacanaṃ bṛhaspatir api bruvan
labhate buddhyavajñānam avamānaṃ ca kevalam. 24.

karaṭaka āha: durārādhyā hi narapatayaḥ parvatā ivājasraṃ prakṛtiviṣamā vyālākīrṇā randhrānveṣiṇaś chalagrāhiṇaś ca. kutaḥ.

bhoginaḥ kañcukāsaktāḥ krūrāḥ kuṭilagāminaḥ
phaṇino mantrasādhyāś ca rājāno bhujagā iva. 27.

so 'bravīt: evam etat. tathāpi:

rājānam api sevante viṣam apy upabhuñjate
ramante ca saha strībhiḥ kuśalāḥ khalu mānavāḥ. 28.

api ca:

yasya yasya hi yo bhāvas tena tena hi taṃ naram
anupraviśya medhāvī kṣipram ātmavaśaṃ nayet. 29.

karaṭaka āha: śivās te panthānaḥ santu; yathābhipretam anuṣṭhīyatām iti. tato damanako 'pi tam āmantrya śanaiḥ piṅgalakasamīpaṃ gataḥ. tatra dūrād evāgacchantaṃ damanakam avalokya piṅgalako dvāḥsthān abravīt: mā vicāryatām, apasāryatāṃ vetralatā, ayam asmākaṃ cirantano mantriputro damanakaḥ samāgataḥ. avyāhatapraveśo hy eṣa dvitīyamaṇḍalabhāg iti. athopaśliṣya damanakaḥ praṇamya piṅgalakanirdiṣṭe cāsana upaviṣṭaḥ. sa ca tasya nakhakuliśālaṃkṛtaṃ dakṣiṇapāṇim upari dattvā mānapuraḥsaram abravīt: api bhavataḥ śivam, kasmāc cirād dṛṣṭo 'si. damanaka āha: na kiṃ cid devapādānāṃ mayā prayojanam asti. tathāpi prāptakālam avaśyam amātyair vaktavyam ity āgato 'smi. yasmān na kena cid rājñām

upayogakāraṇaṃ nāsti. uktaṃ ca:

dantasya niṣkoṣaṇakena rājan
karṇasya kaṇḍūyanakena vāpi
tṛṇena kāryaṃ bhavatīśvarāṇāṃ
kim aṅga vāgghastavatā nareṇa. 30. api ca:

kadarthitasyāpi hi dhairyavṛtter
na śakyate dhairyaguṇaḥ pramārṣṭum
adhomukhasyāpi kṛtasya vahner
nādhaḥ śikhā yānti kadā cid eva. 31.

yadi kokilamecakāñjanābho
bhujagaḥ pādatalāhato 'py akāle
na karoty aguṇaṃ kayāpi buddhyā
kim asau naṣṭaviṣo 'bhisaṃdhitavyaḥ. 32 tat, rājan:

viśeṣajño bhava sadā rāṣṭrasya ca janasya ca
tadantarajñānamātrapratibaddhā hi sampadaḥ. 33.

tat sarvadā viśeṣajñena svāminā bhavitavyam. tathā ca:

sthāneṣv eva niyoktavyā bhṛtyāś cābharaṇāni ca
na hi cūḍāmaṇiḥ pāde prabhavāmīti badhyate. 35.

buddhimān anurakto 'yam ihobhayam ayaṃ jaḍaḥ
iti bhṛtyavicārajño bhṛtyair āpūryate nṛpaḥ 37.

asamaiḥ samīyamānaḥ samaiś ca parihīyamāṇasatkāraḥ
adhuri viniyujyamānas tribhir arthapatiṃ tyajati bhṛtyaḥ 38.

anyac ca, devapādānāṃ vayam anvayāgatā bhṛtyā āpatsv apy anugāminaḥ. yato nāsmākam anyā gatir asti. tad amātyānāṃ vacanam. uktaṃ ca:

savyadakṣiṇayor yatra viśeṣo nāsti hastayoḥ
kas tatra kṣaṇam apy āryo vidyamānagatir vaset. 39.

vājivāraṇalohānāṃ kāṣṭhapāṣāṇavāsasām
nārīpuruṣatoyānām antaraṃ mahad antaram. 41.

yac ca sṛgālo 'yam iti matvā mamopary avajñā kriyate, tad apy ayuktam, yataḥ:

viṣṇuḥ sūkararūpeṇa mṛgarūpī mahān ṛṣiḥ
ṣaṇmukhaś chāgarūpeṇa pūjyate kiṃ na sādhubhiḥ. 45.

kiṃ bhaktenāsamarthena kiṃ śaktenāpakāriṇā
bhaktaṃ śaktaṃ ca māṃ rājan yathāvaj jñātum arhasi. 49.

api ca:

avijñānād rājño bhavati matihīnaḥ parijanas
tatas tatrādhānyād bhavati na samīpe budhajanaḥ
budhais tyakte rājye bhavati na hi nītir guṇavatī
pranaṣṭāyāṃ nītau sanṛpam avaśaṃ naśyati kulam. 50.

piṅgalaka āha: bhadra damanaka, maivaṃ vocaḥ. cirantanas tvam asmākaṃ mantriputraḥ. damanaka āha: deva, kiṃ cid vaktavyam asti. so 'bravīt: brūhi, yat te vivakṣitam. damanako 'bravīt: udakagrahaṇārthaṃ pravṛttaḥ svāmī tat kim iti pānīyam apītvā vismita iveha nivṛtyāvasthitaḥ. piṅgalaka ātmapracchādanārtham āha: damanaka, na kiṃ cit kāraṇam asti. so 'bravīt; deva, yadi nākhyeyaṃ nāma, tat tiṣṭhatu. atha piṅgalakas tac chrutvā cintayām āsa: lakṣito 'smy amunā, yogyo 'yaṃ dṛśyate; tat kiṃ bhaktasyāsya nigūhyate, kathayāmy etasyāgra ātmano 'bhiprāyam. āha ca: bho damanaka, śrūyatām ayaṃ mahāśabdo dūrāt. sa āha; svāmin, vyaktaṃ śrutaḥ śabdaḥ. tat kim. piṅgalaka āha: bhadra, asmād vanād apakrāmitum icchāmi. yat kāraṇam: idam apūrvaṃ sattvaṃ kiṃ cid iha

praviṣṭam, yasyāyaṃ mahān apūrvaśabdaḥ śrūyate. śabdānurūpeṇa ca sattvena bhavitavyam, sattvānurūpeṇa ca parākrameṇa. tat sarvathā neha sthātavyam. damanaka āha: kiṃ śabdamātrād eva bhayam upāgataḥ svāmī. tad apy ayuktam. api ca:

ambhasā bhidyate setus tathā mantro 'py arakṣitaḥ
paiśunyād bhidyate sneho vāgbhir bhidyeta kātaraḥ. 51.

tan na yuktaṃ svāminaḥ śabdamātrād eva pūrvopārjitam idaṃ vanaṃ parityaktum. iha hi śabdā anekaprakārāḥ śrūyante, te tu śabdā eva kevalāḥ, na tu bhayakāraṇam. tadyathā: meghastanitaveṇuvīṇāpaṇavamṛdaṅgaśaṅkhaghaṇṭāśakaṭakapāṭa-yantrādīnāṃ śabdāḥ śrūyante, na ca tebhyo bhetavyam. ... na śabdamātrād eva bhetavyam. kiṃ tu yadi manyase tad yatrāyam śabdas tatrāham etatsvarūpaṃ vijñātuṃ gacchāmīti. piṅgalako 'bravīt; kiṃ bhavāṃs tadantikam utsahate gantum. bāḍham ity asāv āha. piṅgalaka āha: bhadra yady evaṃ tad gaccha śivās te panthānaḥ santv iti. damanako 'pi taṃ praṇamya saṃjīvakaśabdānusārī pratasthe. atha damanake gate bhayavyākulitamanāḥ piṅgalakaś cintayām āsa: aho na śobhanam kṛtaṃ mayā, yat tasya viśvāsaṃ gatvātmābhiprāyo niveditaḥ. kadā cid damanako 'yam ubhayavetano bhūtvā mamopari duṣṭabuddhiḥ syāt. uktaṃ ca: saṃmānitavimānitāḥ, pratyākhyātāḥ, kūrddhāḥ, lubdhāḥ, parikṣīṇāḥ, svayam upagatāś chadmanā pravārayituṃ śakyāḥ, atyantāsvakārābhinyastāḥ, samāhūya parājitāḥ, tulyakāriṇaḥ śilpopakāre vimānitāḥ, pravāsopataptāḥ, tulyair antarhitāḥ, pratyāhṛtamānāḥ, tathātyāhṛtavyavahārāḥ, tatkulīnāśaṃsavaḥ samavāye ca

svadharmān na calanti, samantāc copadhākṛtyās ta iti. so 'yaṃ pratyāhṛtamāno 'ham iti matvā mamaivopari kadā cid vikāraṃ bhajeta, athavāsāmarthyād balavatā pratyanubaddho mamaiva madhyenāgacchet. tathāpy ahaṃ vinaṣṭa eva. tat sarvathāsmāt sthānād anyat sthānam āśrayāmi, yāvad asya mayā vijñātaṃ cikīrṣitam ity avadhārya sthānāntaraṃ gatvā damanakamārgam avalokayann ekāky evāvatasthe. damanako 'pi saṃjīvakasakāśaṃ gatvā vṛṣabho 'yam iti parijñāya hṛṣṭamanāḥ piṅgalakābhimukhaḥ pratasthe. piṅgalako 'pi purvasthānaṃ āśritavān ākārapracchādanārtham, anyathāyaṃ damanako maṃsyate, bhīruś cāyam bhīruparivāraś ceti. damanako 'pi piṅgalakasakāśam āgatya praṇamyopaviṣṭaḥ. piṅgalakaḥ prāha: kiṃ dṛṣṭaṃ bhavatā tat sattvam. damanaka āha: dṛṣṭaṃ svāmiprasādāt. piṅgalaka āha: yathāvad dṛṣṭam. damanaka āha: yathāvad iti. so 'bravīt: na yathāvad dṛṣṭam. yat kāraṇam, bhavān apradhānaḥ, śaktihīnatvāc ca tavopari na kaś cit tasya pratibandhaḥ. yasmāt:

tṛṇāni nonmūlayati prabhañjano
  mṛdūni nīcaiḥ praṇatāni sarvaśaḥ
samucchritān eva tarūn prabādhate
  mahān mahatsv eva karoti vikramam. 53.

damanaka āha: mayā tāvat pūrvam evābhijñātam, yathaivaṃ svāmī vakṣyati. tat kiṃ bahunā, tam eveha tava pādānāṃ sakāśam ānayāmi. tac ca śrutvā piṅgalaka āha saharṣam: sahasānuṣṭhīyatām. damanako 'pi punar gatvā saṃjīvakaṃ sākṣepam āha: ehy ehi duṣṭa vṛṣabha, svāmī

piṅgalakas tvāṃ vyāharati: kiṃ nirbhīr bhūtvā muhur muhur vyarthaṃ nadasīti. tac chrutvā saṃjīvako 'bravīt: bhadra, ka eṣa piṅgalako nāma yo māṃ vyāharati. tataḥ savismayaṃ vihasya damanakas tam āha: kathaṃ svāminaṃ piṅgalakam api na jānāsi. phalena jñāsyasīty abravīt sāmarṣam. nanv ayaṃ mṛgarāṭ sarvamṛgaparivṛto maṇḍalavaṭābhyāśe mānonnatacittaḥ svāmī piṅgalako mahāsiṃhas tiṣṭhati. tac chrutvā saṃjīvako gatāsum ivātmānaṃ manyamānaḥ paraṃ viṣādam agamad āha ca: yadi mayāvaśyam evāgantavyam, tad abhayapradānena me prasādaḥ kriyatām iti. damanakas tathā nāmeti pratipadya siṃhasakāśaṃ gatvā nivedya tam arthaṃ labdhānujño yathā pratipannas taṃ saṃjīvakaṃ piṅgalakasamīpam upanītavān. saṃjīvako 'pi taṃ sādaraṃ praṇamyāgrataḥ savinayaṃ sthitaḥ. sa ca tasya pīnavṛttāyataṃ nakhakuliśābharaṇālaṃkṛtaṃ dakṣiṇaṃ pāṇim upari dattvā mānapuraḥsaram abravīt; api bhavataḥ śivam. kutas tvam asmin vijane vane samāyāta iti. evaṃ pṛṣṭaḥ saṃjīvako yathāpūrvavṛttāntam ātmanaḥ sārthavāhavardhamānakād viyogam ākhyātavān. etac ca śrutvā piṅgalakenābhihitaḥ: vayasya, na bhetavyam, madbhujaparirakṣite 'smin vane yathepsitam uṣyatām. api ca, bhavatā matsamīpavihāriṇājasraṃ bhavitavyam. yat kāraṇam, bahvapāyam idaṃ vanam anekaraudrasattvasaṃkaṭatvād iti. saṃjīvakenābhihitam: yathā deva ājñāpayati. evam uktvā piṅgalakaḥ sarvamṛgaparivṛto yamunākaccham avatīrya prakāmam udakapānaṃ kṛtvā svairapracāraṃ punas tasminn eva vane śiviram

anupraviṣṭaḥ. tatas tayoḥ piṅgalakasaṃjīvakayoḥ pratidinaṃ parasparaprītipūrvakaṃ kālo 'tivartate. anekaśāstrārthapraṇihitabuddhitvāc ca saṃjīvakenānabhijño 'pi vanyatvāt piṅgalako 'lpenaiva kālena dhīmān kṛtaḥ. kiṃ bahunā, pratyahaṃ piṅgalakasaṃjīvakāv eva rahasyāni mantrayete, śeṣaḥ sarvo 'pi mṛgajano dūrībhūtas tiṣṭhati. siṃhaparākramavyāpādanāhāravirahāc ca karaṭakadamanakāv eva kṣudhā bādhitāv anyonyaṃ cintayataḥ. tatra damanako'bravīt: bhadra karaṭaka, vinaṣṭāv āvām, tat kim atra kartavyam. ātmanā kṛto 'yaṃ doṣaḥ saṃjīvakaṃ piṅgalakasakāśam ānayatā. uktaṃ ca:

jambuko huḍuyuddhena vayaṃ cāṣāḍhabhūtinā
dūtikā tantravāyena trayo 'narthāḥ svayaṃkṛtāḥ. 55.

karaṭaka āha: katham etat. so 'bravīt:

KATHĀ 3

asti kasmiṃś cit pradeśe parivrāḍ devaśarmā nāma. tasyānekasādhūpapāditasūkṣmavāsoviśeṣopacayāt kālena mahaty arthamātrā saṃvṛttā. sa ca na kasya cid viśvāsaṃ yāti. atha kadā cid āṣāḍhabhūtir nāma paravittāpahṛt tām arthamātrāṃ tasya kakṣāntaragatāṃ lakṣayitvā katham iyam arthamātrāsya mayā parihartavyeti vitarkya tasya śuśrūṣām upagataḥ, kālena ca taṃ viśvāsam anayat. atha kadā cid asau parivrājakas tīrthayātrāprasaṅge tenāṣāḍhabhūtinā saha gantum ārabdhaḥ. tatra ca kasmiṃścid vanoddeśe nadītīre mātrāntika āṣāḍhabhūtim avasthāpyaikāntam

udakagrahaṇārthaṃ gataḥ.

tatra cāsau taṭākatīre mahan meṣayuddham apaśyat. anavaratayuddhaśaktisaṃpannayoś ca tayoḥ śṛṅgapañjarāntarodbhūtam asṛg bahu bhūmau nipatitaṃ dṛṣṭvāśāpratibaddhacittaḥ piśitalobhatayā nirbuddhir eko gomāyus tajjighṛkṣur dūram apasṛtayor meṣayor madhyam anupraviṣṭaḥ punas tayoḥ saṃśleṣābhighātāt pañcatvam upagataḥ. atha parivrāḍ vismayāviṣṭo 'bravīt: jambuko huḍuyuddheneti.

kṛtaśaucaś cāgatas tam uddeśam āṣāḍhabhūtim api gṛhītārthamātrāsāram apakrāntaṃ nāpaśyad devaśarmā. kevalaṃ tv apaviddhatridaṇḍakāṣṭhakuṇḍikāparisravaṇakūrcakādy apaśyat. acintayac ca: kvāsāv āṣāḍhabhūtiḥ. nūnam ahaṃ tena muṣitaḥ. ity udvignamanā uktavān: vayaṃ cāṣāḍhabhūtineti.

athāsau kapālaśakalagranthikāvaśeṣas tasya padapaddhatim anveṣayan kaṃ cid grāmam astaṃgacchati ravau praviṣṭaḥ. praviśann ekāntavāsinaṃ tantravāyam apaśyat, āvāsakaṃ ca prārthitavān. tenāpi tasyātmīyagṛhaikadeśe sthānaṃ nirdiśya bhāryābhihitā: yāvad ahaṃ nagaraṃ gatvā suhṛtsameto madhupānaṃ kṛtvāgacchāmi, tāvad apramattayā gṛhe tvayā bhāvyam. ity ādiśya gataḥ. atha tasya bhāryā puṃścalī dūtikāsaṃcoditā śarīrasaṃskāraṃ kṛtvā paricitasakāśaṃ gantum ārabdhā yāvat, tāvad abhimukho 'syā bhartā madavilopāsamāptākṣaravacanaḥ pariskhalitagatir avasrastavāsāḥ samāyātaḥ. taṃ ca dṛṣṭvā sā pratyutpannamatiḥ

kauśalād ākalpam apanīya pūrvaprakṛtam eva veṣam āsthāya pādaśaucaśayanādyārambham akarot. kaulikas tu gṛhaṃ praviśya tām ākroṣṭum ārabdhaḥ: puṃścali, tvadgatam apacāraṃ suhṛdo me varṇayanti; bhavatu, puṣṭaṃ nigrahaṃ kariṣyāmīty abhidhāya laguḍaprahārais tāṃ jarjarīkṛtadehāṃ vidhāya madhyasthūṇāyāṃ rajjvā supratibaddhāṃ kṛtvā prasuptaḥ. atrāntare sā dūtikā nāpitī kaulikaṃ nidrāvaśaṃ vijñāya punar āgatyedam āha: tava viyogānaladagdho 'sau mumūrṣur vartate mahānubhāvaḥ. tad aham ātmānaṃ tava sthāne baddhvā tvāṃ muñcāmi: tvaṃ tatra gatvā devadattaṃ saṃbhāvya drutataram āgaccha. iti sā nāpitī tāṃ bandhanād vimocya kāmukasakāśaṃ preṣitavatī. tathānuṣṭhite 'sau vimadaḥ pratibuddhas tathaiva tām ākroṣṭum ārabdhaḥ. dūtikā tu śaṅkitahṛdayā- nucitavākyodāharaṇabhītā na kiṃ cid ūce. so 'pi bhūyas tāṃ tad evāha. atha sā yāvat pratyuttaraṃ na prayacchati, tāvat sa kupito darpān mama vacasy uttaramātram api na dadāsīty uktvotthāya tīkṣṇaśastreṇa tasyā nāsikām acchinat; āha ca: tiṣṭhaivaṃlakṣaṇā, kas tvām adhunā vārttāṃ pṛcchati. ity uktvā punar api nidrāvaśam upāgamat. athāgatā sā tantravāyī dūtikām apṛcchat: kā te vārttā, kim ayaṃ pratibuddho 'bhihitavān, kathaya kathayeti. dūtikā tu kṛtanigrahā nāsikāṃ darśayantī sāmarṣam āha: paśyasi kā vārttā. mām muñca, gacchāmīti. tathā tv anuṣṭhite nāsikām ādāyāpakrāntā. tantravāyy api kṛtakabaddham ātmānaṃ tathaivākarot. kaulikas tu yathāpūrvam eva pratibuddhas tām ākrośayat. atha sā sakopaṃ sādhikṣepam idam āha: are pāpa,

ko māṃ mahāsatīṃ virūpayituṃ samarthaḥ. śṛṇvantu me lokapālāḥ. yady ahaṃ kaumāraṃ bhartāraṃ muktvā nānyaṃ parapuruṣaṃ manasāpi vedmi tad anena satyenāvyaṅgaṃ mukham astu. evam uktvā bhūyo 'pi tam āha: paśya re pāpiṣṭha mama mukhaṃ tādṛg eva saṃvṛttam. athāsau mūrkhaḥ kṛtakavacanavyāmohitacittaḥ prajvālyolkām avyaṅgamukhīṃ jāyāṃ dṛṣṭvā protphullanayanaḥ paricumbya hṛṣṭamanās tāṃ bandhanād avamucya pādayoḥ patitvā pīḍitaṃ ca pariṣvajya śayyām āropitavān. parivrājakas tv ādita evārabhya sarvavṛttāntam ālokya tathaivāste. sā ca dūtikā hastakṛtanāsāpuṭā svagṛhaṃ gatvācintayat: kim adhunā kartavyam, katham etan mahac chidraṃ pracchādayāmīti. atha tasyā bhartā nāpito 'nyataḥ pratyūṣasy āgatya tāṃ bhāryām āha: samarpaya bhadre kṣurabhāṇḍam, rājakule karma kartavyam iti. sā ca gṛhābhyantarasthitaiva kṣuram eva prāhiṇot. sa ca samastakṣurabhāṇḍāsamarpaṇāt krodhāviṣṭacitto nāpitas tam eva tasyāḥ kṣuraṃ pratīpaṃ prāhiṇot. athāsāv ārtaravam uccaiḥ kṛtvā pāṇinā nāsāpuṭaṃ pramṛjyāsṛkpātasametāṃ nāsikāṃ kṣitau prakṣipyābravīt: paritrāyadhvam, paritrāyadhvam, pāpenānenāham adṛṣṭadoṣā virūpiteti. tathābhyāgatai rājapuruṣaiḥ pratyakṣadarśanāṃ tāṃ dṛṣṭvā virūpām, laguḍaprahārair jarjarīkṛtya paścād dṛḍhaṃ baddhvā tayā saha dharmasthānam upanīto nāpitaḥ. pṛcchyamānaś ca dharmādhikṛtaiḥ, kim idaṃ mahad viśasanaṃ svadāreṣu tvayā kṛtam iti, yadā bahuśa ucyamāno na kiṃ cid uttaraṃ prayacchati, tadā

dharmādhikṛtāḥ śūle 'vataṃsyatām ity ājñāpitavantaḥ. atha taṃ vadhyasthānaṃ nīyamānan ālokya sarvavṛttāntadarśī parivrāḍ adhikaraṇam upagamya dharmasthānādhikṛtān abravīt: nārhathainam adoṣakartāraṃ nāpitaṃ śūle samāropayitum. yat kāraṇam, idam āścaryatrayaṃ śrūyatām.

jambuko huḍuyuddhena vayaṃ cāṣāḍhabhūtinā
dūtikā tantravāyena trayo 'narthāḥ svayaṃkṛtāḥ. 56.

samupalabdhatattvārthaiś cādhikṛtaiḥ paritrāyito nāpita iti.

(End of Story 3)

ato 'haṃ bravīmi: jambuko huḍuyuddheneti.

karaṭaka āha: atha kim atra prāptakālaṃ bhavān manyate.

damanako 'bravīt: bhadra, evam apy avasthite buddhimatāṃ pratyuddhārasāmarthyam asty eva. uktaṃ ca:

sannasya kāryasya samudbhavārtham
āgāmino 'rthasya ca saṃgrahārtham
anarthakāryapratiṣedhanārthaṃ
yo mantryate 'sau paramo hi mantrah. 57.

tad ayaṃ piṅgalako mahāvyasane vartate; tad asmāt saṃjīvakād viyojyaḥ. kasmāt:

vyasanaṃ hi yadā rājā mohāt saṃpratipadyate
vidhinā śāstradṛṣṭena bhṛtyair vāryaḥ prayatnataḥ. 58.

karaṭaka āha: kasmin svāmī piṅgalako vyasane vartate. iha hi sapta vyasanāni rājñāṃ bhavanti. tathā hi:

striyo 'kṣā mṛgayā pānaṃ vākpāruṣyaṃ ca pañcamam
mahac ca daṇḍapāruṣyam arthadūṣaṇam eva ca. 59.

damanaka āha: bhadra, ekam evedaṃ vyasanaṃ prasaṅgākhyaṃ saptāṅgam iti. karaṭaka āha: katham ekam evedaṃ vyasanaṃ bhavati. damanaka āha: nanv iha pañca mūlavyasanāni. tadyathā: abhāvaḥ pradoṣaḥ prasaṅgaḥ pīḍanaṃ guṇapratilomatvam iti. karaṭaka āha: kas teṣāṃ prativiśeṣaḥ. damanaka āha: tatra prathamaṃ tāvat svāmyamātyajanapadadurgakośadaṇḍamitrāṇām ekatamasyāpy abhāve vyasanam abhāva ity avagantavyam. yadā tu bāhyaprakṛtayo 'ntaḥprakṛtayo vā pratyekaśo yugapad vā prakupyanti, tad vyasanaṃ pradoṣa iti mantavyam. prasaṅgaḥ pūrvam ukta eva: striyo 'kṣā mṛgayā pānam ityādi. tatra striyo 'kṣā mṛgayā pānam iti kāmajo vargaḥ, vākpāruṣyādiḥ kopajo vargaḥ. tatra kāmajair vyavahitaḥ kopajeṣu pravartate. subodha eva kāmajo vargaḥ. kopajas tu trividho 'pi viśeṣavacanenocyate. parābhidrohabuddher asamīkṣitam asad doṣaśrāvaṇaṃ vākpāruṣyam. nirdayo vadhabandhacchedavidhir anucito daṇḍapāruṣyam. niranukrośato vittalobho 'rthapāruṣyam. evaṃ saptadhā prasaṅgavyasanaṃ bhavati. pīḍanaṃ punar aṣṭadhā, daivāgnyudakavyādhimarakaviṣūcikādurbhikṣāsurīvṛṣṭibhir bhavati. ativṛṣṭir anāvṛṣṭir evāsurīvṛṣṭir ucyate. tad etad vyasanaṃ pīḍanaṃ nāma mantavyam. atha guṇapratilomatā nāmocyate. yadā saṃdhivigrahayānāsanasaṃśrayadvaidhībhāvānāṃ ṣaṇṇāṃ guṇānāṃ prātilomyena vartate, saṃdhau prāpte vigrahaṃ karoti, vigrahe prāpte saṃdhiṃ karoti, evam eva śeṣeṣv api guṇeṣu guṇaprātilomyena yadā vartate, tadā tad

vyasanaṃ guṇapratilomatety avagantavyam. tat sarvathāyaṃ saṃjīvakāt piṅgalako viyojyaḥ. yasmāt pradīpābhāvāt prakāśābhāvaḥ. karaṭaka āha: asamartho bhavān, tat kathaṃ viyojayiṣyatīti. damanako 'bravīt: bhadra, upāyaś cintanīyaḥ. uktaṃ ca:

upāyena hi yac chakyaṃ na tac chakyaṃ parākramaiḥ
kākī kanakasūtreṇa kṛṣṇasarpam amārayat. 60.

karaṭaka āha: kathaṃ caitat, so 'bravīt:

KATHĀ 4.

asti kasmiṃś cit pradeśe vṛkṣaḥ. tasmiṃś ca vāyasadampatī prativasataḥ sma. tayos tu prasavakāle 'saṃjātakriyāṇy evāpatyāni tadvṛkṣavivarānusārī kṛṣṇasarpo bhakṣayati sma. tatas tau nirvedād anyavṛkṣamūlanivāsinaṃ priyasuhṛdaṃ gomāyum apṛcchatām: bhadra, kim evaṃ gate prāptakālaṃ bhavān manyate. bālaghātitvāc ca vṛddhayor abhāva evāvayoḥ. so 'bravīt: nātra viṣaye viṣādaḥ kāryaḥ. nūnaṃ sa lubdho nopāyam antareṇa vadhyaḥ syāt.

bhakṣayitvā bahūn matsyān uttamādhamamadhyamān
atilaulyād bakaḥ paścān mṛtaḥ karkaṭakagrahāt. 61.

vāyasāv āhatuḥ: kathaṃ caitat. so 'bravīt:

KATHĀ 5.

asti kasmiṃś cit pradeśe nānājalacarasanāthaṃ saraḥ. tatra ca kṛtāśrayaḥ kaś cid bako vṛddhabhāvam upāgato matsyān vyāpādayitum asamarthaḥ. sarastīraṃ gatvodvignam ivātmānaṃ darśayitvāvasthitaḥ. tatrānekamatsyaparivṛta ekaḥ

kulīrako'bravīt: māma kim adyāhārakṛtyaṃ nānuṣṭhīyate yathāpureti. baka āha: ahaṃ matsyādaḥ, tenopādhinā vinā yuṣmān bravīmi. mayā yuṣmān āsādya pūrvam prāṇarakṣā kṛtā. sāṃpratam mamādya vṛttivicchedaḥ. ato 'haṃ vimanāḥ. so 'bravīt: māma, kena kāraṇena. baka āha: adya matsyabandhair etatsaraḥsamīpenātikrāmadbhir abhihitam: bahumatsyo 'yaṃ hradaḥ, asmiñ jālaṃ śvaḥ prakṣipāmaḥ, iti. tatraiko 'bravīt; nagarasamīpe 'nye hradā anāsāditāḥ, tān āsādyātra punar āgamiṣyāma iti. tat, bhadra, vinaṣṭā nāma yūyam, aham api vṛtticchedād utsanna eveti śokenādyāhāranivṛtto 'smi. tataḥ kulīreṇa matsyānām tan niveditam. tataḥ sarvair matsyair militvābhihito bakaḥ, yathā: yata evāpāyaḥ śrūyate, tata evopāyo 'pi labhyate. tad arhasy asmān paritrātum. baka āha: aṇḍajo 'ham asamartho mānuṣavirodhe. kiṃ tv asmād dhradād anyam agādhaṃ jalāśayaṃ yuṣmān ekaikaśaḥ saṃkrāmayiṣyāmi. tatas tair bhayād viśvāsam upagatais tāta bhrātar mātula māṃ māṃ prathamataraṃ nayety abhihitaṃ.athāsau duṣṭamatiḥ krameṇa tān matsyān nītvā nātidūre śilātale nikṣipyaikaikaṃ bhakṣayan paraṃ paritoṣam upāgataḥ. kulīrakas tu mṛtyubhayodvigno muhurmuhus taṃ prārthitavān: māma, mām api tāvad arhasi mṛtyumukhāt paritrātum iti. sa tu duṣṭātmācintayat: nirviṇṇo 'smy anenaikarasena matsyapiśitena; etadīyapiśitaviśeṣam apūrvam āsvādayāmi. tataḥ kulīram utkṣipya viyati gataḥ sarvāṇy ambhaḥsthānāni parihṛtya yāvat tasyāṃ vadhyaśilāyām avatārayitukāmaḥ, tāvat kulīrako

'pi pūrvabhakṣitamatsyāsthirāśiṃ dṛṣṭvaivācintayat: bhakṣitā anena durātmanā prajñāpūrvakaṃ te matsyāḥ. tat kim adhunā prāptakālam. athavā:

abhiyukto yadā paśyen na kāṃ cid gatim ātmanaḥ
yudhyamānas tadā prājño mriyate ripuṇā saha. 62.

anabhijño 'pi bakaḥ kulīrakasaṃdaṃśagrahasya maurkhyāt kulīrakasakāśāc chiraśchedam avāptavān. kulīrako 'pi mṛṇālasadṛśīṃ bakagrīvāṃ gṛhītvā śanaiḥ śanair matsyāntikam eva tatraiva sarasy āgataḥ. taiś cābhihitaḥ: bhrātaḥ, kvāsau māma iti. athāsāv abravīt: pañcatvam upagataḥ. tasyaitad durātmanaḥ śiraḥ. bhakṣitās tenopadhinā bahavaḥ svayūthyā vaḥ, so 'pi matsakāśād vinaṣṭa iti.

(End of Story 5)

ato 'haṃ bravīmi: bhakṣayitvā bahūn matsyān iti. atha vāyaso jambukam āha: āvayoḥ kiṃ prāptakālaṃ manyase. asāv āha: kasya cid dhanikasya rājāmātyādeḥ suvarṇasūtram ādāya tasya koṭare sthāpyatām. tajjighṛkṣavas taṃ kṛṣṇasarpaṃ vyāpādayiṣyanti. ity uktvā sa sṛgālo 'pakrāntaḥ. atha vāyasau tad ākarṇya suvarṇasūtrānveṣināv ātmecchayotpatitau. tataś ca kākī kiṃ cit saraḥ prāpya yāvat paśyati, tāvat tanmadhye kasya cid rājño 'ntaḥpuraṃ jalāsannanyastakanakasūtramuktāhāravastrābharaṇaṃ jalakrīḍāṃ karoti. atha sā vāyasī kanakasūtram ekam ādāya viyatā śanair ātmānaṃ darśayantī svam ālayaṃ prati prāyāt. tataś ca kañcukino varṣadharāś ca tan nīyamānam avalokya gṛhītalaguḍāḥ

satvaram anuyayuḥ. kāky api sarpakoṭare tat kanakasūtraṃ nikṣipya sudūrataram avasthitā. atha rājapuruṣā yāvat taṃ vṛkṣam ārohanti, tāvat koṭaragataḥ kṛṣṇasarpaḥ prasāritabhoga āste. taiś cāsau laguḍaprahārair ghātitaḥ. tat kṛtvā kanakasūtram ādāya yathābhilaṣitaṃ sthānaṃ gatāḥ. vāyasadampatī api tataḥ paraṃ sukhena vasataḥ.

(End of Story 4)

ato 'haṃ bravīmi: upāyena hi yac chakyam iti. tan na kiṃ cid iha buddhimatām asādhyam asti. uktaṃ ca:

yasya buddhir balaṃ tasya nirbuddhes tu kuto balam
paśya siṃho madonmattaḥ śaśakena nipātitaḥ. 63.

karaṭaka āha: katham etat. so 'bravīt.

KATHĀ 6.

asti kasmiṃś cid vanoddeśe madonmatto nāma siṃhaḥ. sa cājasram eva mṛgotsādanaṃ kurute. atha te mṛgāḥ sarva eva militvā praṇatacittās taṃ mṛgarājaṃ vijñāpayām āsuḥ: deva, kim anena paralokaviruddhena svāmino nṛśaṃsena niṣkāraṇaṃ sarvamṛgotsādanakarmaṇā kṛtena. vayaṃ tāvad vinaṣṭā eva, tavāpy āhārasyābhāvaḥ, tad ubhayata upadravaḥ. tat prasīda, vayam eva svāmina āhārārtham ekaikaṃ vanacaraṃ vāreṇa svajātisamutthaṃ pratyahaṃ preṣayāmaḥ. siṃhenoktam: evam astv iti. tataḥ prabhṛti pratidinaṃ taiḥ preṣitam ekaikaṃ mṛgaṃ bhakṣayan sthitaḥ. atha kadā cij jātikramāc chaśakasya vāraḥ samāyātaḥ. sa tu sarvair mṛgaiḥ preṣitaś cintayām āsa: antakaro 'yaṃ mṛtyumukhapraveśaḥ. kim

adhunā prāptakālaṃ mameti. athavā buddhimatāṃ kim aśakyam. tat siṃham evopāyena vyāpādayāmi. iti. tata āhāravelātikramaṃ kṛtvā mandaṃ mandam agacchat. siṃho 'pi kṣutkṣāmakaṇṭhaḥ kopāviṣṭo bhartsayaṃs tam āha: sukruddhair api kiṃ kriyate 'nyatra prāṇaviyogāt. sa tvam adya gatāsur eva. kathaya, ko 'yaṃ tava velātyayaḥ. atha praṇamya savinayaṃ śaśakaḥ provāca: svāmin, nāyaṃ mamāparādhaḥ. aham āgacchan pathi siṃhāntareṇa nirudhya bhakṣitum upakrāntaḥ tato mayābhihitam: ahaṃ svāmino madonmattasya siṃhasya bhojanārthaṃ gacchāmi. tatas tenābhihitam: caurarūpī sa madonmattaḥ. tatas tam āhūya drutam āgaccha, yena yaḥ kaś cid āvayor madhyāt parākrameṇa rājā bhaviṣyati, sa sarvān evaitān mṛgān bhakṣayiṣyatīti. ato 'haṃ svāminaṃ nivedayitum āgato 'smi. tac chrutvā siṃhaḥ sakopam āha: katham anyo 'tra madbhujaparirakṣite vane siṃhaḥ. satvaraṃ gatvā mama taṃ durātmānaṃ darśayasveti. śaśaka āha: yady evaṃ tad āgacchatu svāmī, taṃ darśayāmīti. asāv api śaśakas taṃ gṛhītvā vimalajalasaṃpannaṃ mahāntaṃ kūpam atra taṃ paśyety adarśayat. tataḥ so 'pi mūrkhaḥ siṃha ātmanaḥ pratibimbaṃ jalamadhyagataṃ dṛṣṭvāyam asau sapatna iti matvātikopavaśāt siṃhanādaṃ mumoca. tatas tatpratiśabdena dviguṇataro nādaḥ kūpāt samutthitaḥ. athāsau taṃ nādam ākarṇya śaktataro 'yam iti matvā tasyopary ātmānaṃ nikṣipya pañcatvam upagataḥ. śaśako 'pi hṛṣṭamanāḥ sarvān mṛgān ānandya taiḥ praśasyamāno yathāsukhaṃ tatra vane nivasati sma.

(End of Story 6)

ato 'haṃ bravīmi: yasya buddhir balaṃ tasyeti. tac chrutvā karaṭaka āha: yady evaṃ tarhi gaccha, śivās te panthānaḥ santu. yathābhipretam anuṣṭhīyatām iti. atha damanakaḥ piṅgalakasamīpaṃ gatvā praṇamyopaviṣṭaḥ. tenābhihitaḥ: kuta āgamyate bhavatā. cirād dṛṣṭo 'si. so 'bravīt: deva, ātyayikaṃ manyamāno bhartre nivedayitum āgato 'smi. na cāyaṃ manorathaḥ saṃśritānām. kiṃ ca, uttarakriyākālavinipātabhītair nivedyate. tathā hi:

aniyuktā hi sācivye yad vadanti manīṣiṇaḥ
anurāgadravasyaitāḥ praṇayasyātibhūmayaḥ. 64.

atha piṅgalakaḥ śraddheyavacanatvāt taṃ sādaram āha: kiṃ bhavān vaktum icchatīti. so 'bravīt: ayaṃ tāvat saṃjīvakas tavopari drugdhamatiḥ. viśvāsopagataś cāyaṃ matsaṃnidhāv āha: dṛṣṭāsya piṅgalakasya mayā sārāsāratā śaktitrayasya, yata enaṃ hatvā svayam evāhaṃ rājyaṃ grahīṣyāmīti. etac ca vajrāśaniduḥsahataraṃ vacanaṃ śrutvā kṣubhitahṛdayaḥ piṅgalako moham upāgato na kiṃ cid ūce. damanakas tu tasyākāraṃ dṛṣṭvaivam āha: ayaṃ tāvad ekamantriprādhānyena mahān doṣa āpatitaḥ. sādhu cedam ucyate:

atyucchrite mantriṇi pārthive ca
  viṣṭabhya pādāv upatiṣṭhate śrīḥ
sā strīsvabhāvād asahā bharasya
  tayor dvayor ekataraṃ jahāti. 65.

ekaṃ bhūmipatiḥ karoti sacivaṃ rājye pramāṇaṃ yadā
  taṃ mohāc chrayate madaḥ sa ca madālasyena nirvidyate

nirviṇṇasya padaṃ karoti hṛdaye tasya svatantraspṛhā
svātantryaspṛhayā tataḥ sa nṛpateḥ prāṇān abhidruhyati.
66.

viṣadigdhasya bhaktasya dantasya calitasya ca
amātyasya ca duṣṭasya mūlād uddharaṇaṃ sukham. 67.

sa cādhunā niravagrahaḥ sarvakāryeṣu svecchayā pravartate. tat kim atra yuktam. api ca:

kāryāṇy arthopamardena svanurakto 'pi sādhayan
nopekṣyaḥ sacivo rājñā sa taṃ mathnāty upekṣitaḥ. 68.

tac ca śrutvā siṃho 'bravīt; ayaṃ tāvad asadṛśo mama bhṛtyaḥ, kathaṃ mamopari vikariṣyati. so 'bravīt: deva, bhṛtyo 'bhṛtya ity anaikāntikam etat. uktaṃ ca:

na so 'sti puruṣo rājñāṃ yo na kāmayate śriyam
aśaktā bhagnamānās tu narendraṃ paryupāsate. 69.

siṃha āha: bhadra, tathāpi tasyopari mama cittaṃ na praduṣyati. yat kāraṇam:

anekadoṣaduṣṭo 'pi kāyaḥ kasya na vallabhaḥ
kurvann api vyalīkāni yaḥ priyaḥ priya eva saḥ. 70.

damanaka āha: ata evāyaṃ doṣaḥ. vyudasya sarvaṃ mṛgajanaṃ svāminā yasyopary āsthā pratibaddhā, so 'yam adhunā svāmitvam abhivāñchati. api ca:

yasminn evādhikaṃ cakṣur āropayati pārthivaḥ
sute vā svakulīne vā sa lakṣmyā harate manaḥ. 71.

tena hi deva nāyam upāyaḥ.

satāṃ matim atikramya yo 'satāṃ vartate mate
na sa jīvayituṃ śakyaḥ sarvabhakṣa ivāturaḥ. 73.

apriyasyāpi vacasaḥ pariṇāmāvirodhinaḥ.
vaktā śrotā ca yatrāsti ramante tatra saṃpadaḥ. 75.

siṃha āha:

ukto bhavati yaḥ pūrvaṃ guṇavān iti saṃsadi
na tasya vācyaṃ nairguṇyaṃ pratijñāṃ parirakṣatā 77.

anyac ca, mayāyam śaraṇāgata iti kṛtvābhayavācaṃ dattvānīto vardhitaś ca. tat katham ayam akṛtajño druhyati.

damanaka āha:

durjanaḥ prakṛtiṃ yāti sevyamāno 'pi yatnataḥ
svedanābhyañjanopāyaiḥ śvapuccham iva nāmitam. 78.

api ca:

apṛṣṭas tasya tad brūyād yasya necchet parābhavam
eṣa eva satāṃ dharmo viparīto mato 'nyathā 79.

sa tāvad drohī. kiṃ tu:

hitakṛdbhir akāryam īhamānāḥ
suhṛdaḥ kleśaparigrahān nivāryāḥ
paripūrṇam idaṃ hi sādhuvṛttaṃ
kathitaṃ sadbhir asādhuvṛttam anyat. 81.

suptaṃ vahnau śiraḥ kṛtvā bhujaṃgaprastare varam
apy upekṣeta sanmitraṃ na punar vyasanonmukham. 83.

tad yad idaṃ saṃjīvakasaṃsarga vyasanam, tad devapādānāṃ trivargahānikaram. atha bahuprakāraṃ vijñapyamānā api devapādā madvacanam ākṣipya kāmataḥ pravartante; tad uttaratrāpacāre bhṛtyadoṣo na kārya iti.

uktaṃ ca:

nṛpaḥ kāmāsakto gaṇayati na kāryaṃ na ca hitaṃ
yatheṣṭaṃ svacchandaḥ pravicarati matto gaja iva
tato mānādhmātaḥ patati sa yadā śokagahane
tadā bhṛtye doṣān kṣipati na nijaṃ vetty avinayam. 84.

siṃha āha: bhadra, evam avasthite kim asau pratyādeśyaḥ. damanaka āha: kathaṃ pratyādiśyate. katara eṣa nayaḥ.

pratyādiṣṭas tvarate ripur apakartuṃ balāt prahartuṃ vā
tasmāt pratyādeṣṭuṃ nyāyyo 'riḥ karmaṇā na girā. 85.

siṃha āha: sa tāvac chaṣpabhuk, vayaṃ piśitabhujaḥ; tat kim asau mamāpakartuṃ samarthaḥ. damanaka āha: evam etat; sa śaṣpabhuk, devapādāḥ piśitabhujaḥ; so 'nnabhūtaḥ, devapādā bhoktṛbhūtāḥ. tathāpy asau yadi svayam anarthaṃ na kariṣyati, tato 'nyasmād utpādayiṣyati. siṃha āha: kā śaktir asya svato 'pakartuṃ parato 'pakartuṃ vā. so 'bravīt: tvaṃ tāvad ajasram anekamattagajagavayamahiṣavarāhaśārdūlacitrakayuddheṣu nakhadantasaṃnipātakṛtavraṇaśabalatanuḥ. ayaṃ punaḥ sadā tvatsamīpavāsī prakīrṇaviṇmūtraḥ tadanuṣaṅgāc ca kṛmayaḥ saṃbhaviṣyanti. te yuṣmaccharīrasāmīpyāt kṣatavivarānusāriṇo 'ntaḥ pravekṣyanti. tathāpi tvaṃ vinaṣṭa eva. uktaṃ ca:

na tv avijñātaśīlāya kaś cid dadyāt pratiśrayam
ṭiṇṭibhasya hi doṣeṇa hatā mandavisarpiṇī. 86.

piṅgalaka āha: katham etat. so 'bravīt:

KATHĀ .

asti kasya cid rājño vāsagṛhe sarvaguṇopetam

ananyasadṛśaṃ śayanam. tatra pracchadapaṭaikadeśe mandavisarpiṇī nāma yūkā prativasati sma. sā ca tasya mahīpate raktam āsvādayantī sukhena ciraṃ kālaṃ nayamānā tiṣṭhati. atha kadā cit tasmiñ chayane ṭiṇṭibho nāma matkuṇo vāyunā preritaḥ saṃnipatitaḥ. sa tu tac chayanam atisūkṣmottaracchadam ubhayopadhānaṃ jāhnavīpulinavipulaṃ paramamṛdu surabhigandhaṃ dṛṣṭvā paraṃ paritoṣam upagataḥ. tatsparśākṛṣṭamanā itaś cetaś ca paribhraman katham api tayā mandavisarpiṇyā dṛṣṭaḥ. tayā cābhihitaḥ: kutas tvam asminn ayogyādhivāsa āgataḥ. apagamyatām asmād iti. so 'bravīt: ārye, mayā tāvad anekaprakārāṇi brāhmaṇakṣatriyaviṭchūdrāntaḥsthāni rudhirāṇy āsvāditāni, tāni tu rūkṣāṇi picchilāny atuṣṭikarāṇy amanojñāni. yaḥ punar asya śayanasyādhiṣṭhātā, tasyāsaṃśayaṃ manoramam amṛtopamaṃ cāsṛg bhaviṣyati. ajasraṃ bhiṣagbhiḥ prayatnād auṣadhādyupakramād vātapittaśleṣmanirodhād anāmayatayā snigdhapeśaladravaiḥ sakhaṇḍaguḍadāḍimatrikaṭukapaṭubhiḥ sthalajajalajakhecarabalavatpradhānapiśitopabṛṃhitair āhārair upacitaṃ. rudhiraṃ rasāyanam iva manye. tac ca surabhi puṣṭikaraṃ cecchāmy ahaṃ tvatprasādād āsvādayitum iti. ato 'sau mandavisarpiṇy āha: asaṃbhāvyam etat tvadvidhānāṃ agnimukhānāṃ daṃśavṛttīnāṃ. ato 'pagamyatām asmāc chayanād iti. tataḥ so 'syāḥ pādayor nipatya punas tad eva prārthitavān. sā tu dākṣiṇyāt tathā nāmeti pratipannā. kiṃ tu naivākāle na cātimṛdubhāge tvayāsya

prahartavyam iti. so 'bravīt: ko 'sya kālaḥ. anabhijño 'ham aparicitatvāt. sā tv akathayat: madhupānaśramāgatanidrasya rativilāsanirbharasuptasya ca śanair mṛdutayā bhavatā vicāraṇīyam. madaśramanidrāparītakāle nāśu prabudhyate iti. tathaiva ca tena pratipannam. evaṃ vartamāne prathamapradoṣa eva tena kālānabhijñena bubhukṣayā cārtena suptamātra eva pṛṣṭhapradeśe daṣṭo rājā. asāv api pārthiva ulmukadagdha iva sasaṃbhramam utthāyāha: are daṣṭo 'smi kenāpi, nirūpyatām iti. atha matkuṇaś cakitatvād rājavacanaṃ śrutvā śayanād avatīryānyad vivaraṃ praviṣṭaḥ. śayyāpālair api svāmyādeśād dīpikām ādāya sunipuṇam anviṣadbhir vastraṃ saṃparivartayadbhir, antarlīnā mandavisarpiṇī dṛṣṭā vyāpāditā ca.

(End of Story 7)

ato 'haṃ bravīmi: na tv avijñātaśīlāyeti. ākhyāte cākhyāne piṅgalaka āha: bhadra, katham asau jñātavyo mayā drohabuddhir iti, kaś cāsya yuddhamārga iti. damanako 'bravīt: anyadāsau srastāṅgo devapādāntikam āgacchati. adya yadi śṛṅgāgraprahāraṇābhimukho yuddhacittaḥ sa cakito diśo 'valokayaṃś copaśliṣyet, tad deva pādair avagantavyaṃ drugdhabuddhir ayam iti. evam uktvā siṃhaṃ vikṛtahṛdayaṃ vidhāya damanakaḥ saṃjīvakasakāśaṃ prāyāt. tasyāpi mandagatir adhṛtiparītam ivātmānam adarśayat. tatas tena sādaram abhihitaḥ: bhadra, bhavataḥ kuśalam iti. damanako 'bravīt: kutaḥ khalu kuśalam anujīvinām. kasmāt:

saṃpattayaḥ parāyattāḥ sadā cittam anirvṛtam
svajīvite 'py aviśvāsas teṣāṃ ye rājasaṃsritāḥ. 87.
ko 'rthān prāpya na garvito bhuvi naraḥ kasyāpado 'staṃgatāḥ
strībhiḥ kasya na khaṇḍitaṃ bhuvi manaḥ ko nāma rājñāṃ priyaḥ
kaḥ kālasya na gocarāntaragataḥ ko 'rthī gato gauravaṃ
ko vā durjanavāgurānipatitaḥ kṣemeṇa yātaḥ pumān. 89.

tat sarvathā:

kaḥ kālaḥ kāni mitrāṇi ko deśaḥ kau vyayāgamau
kaś cāhaṃ kā ca me śaktir iti cintyaṃ muhur muhuḥ. 90.

hṛdayāntarnihitabhāvasya tasya vacanaṃ śrutvā saṃjīvako 'bravīt: bhadra, atha kim atra. sa āha: yady api rājaviśvāso na kathanīyaḥ, tathāpi bhavāṃs tāvan matsaṃpratyayād āgataḥ sthitaś ca. tad avaśyaṃ mayā tava hitam ākhyeyam. ayaṃ svāmī piṅgalakas tavopari drugdhabuddhiḥ. anena cādyābhihitam: saṃjīvakaṃ hatvā svaparivāraṃ tadāmiṣeṇa tarpayāmi. iti. etac chrutvā saṃjīvakaḥ paraṃ viṣādam agamat. damanaka āha: yad atra karaṇīyam, tad ahīnakālaṃ saṃcintyatām iti. pūrvakālaṃ śraddheyavacanatvāc ca damanakasya sutarām āvignahṛdayaḥ paraṃ bhayam upāgataḥ saṃjīvaka āha; suṣṭhu khalv idam ucyate:

durjanagamyā nāryaḥ prāyeṇāpātrabhṛd bhavati rājā
kṛpaṇānusāri ca dhanaṃ devo giryudadhivarṣī ca. 91.

evaṃ cācintayat: kaṣṭaṃ bhoḥ. kim idam āpatitaṃ mameti.

api ca:

ārādhyamāno nṛpatiḥ prayatnād
ārādhyate nāma kim atra citram;
ayaṃ tv apūrvaḥ pratimāviśeṣo
yaḥ sevyamāno riputām upaiti. 92.

tat sarvathāśakyo 'yam arthaḥ.

nimittam uddiśya hi yaḥ prakupyati
dhruvaṃ sa tasyāpagame prasīdati
akāraṇadveṣi mano hi yasya vai
kathaṃ paras taṃ paritoṣayiṣyati. 93.

āha ca: kiṃ mayāpakṛtaṃ svāminaḥ piṅgalakasya. damanaka āha: vayasya, nirnimittāpakārā hi pararandhrānveṣiṇaś ca rājāno bhavanti. so 'bravīt: evam etat. sādhu cedam ucyate:

bhaktānām upakāriṇāṃ priyahitavyāpārayuktātmanāṃ
sevāsaṃvyavahāratattvaviduṣāṃ drohacyutānām api
vyāpattiḥ skhalitāntareṣu niyatā siddhir bhaved vā na vā
tasmād ambupater ivāvanipateḥ sevā sadāśaṅkinī. 97.

svabhāvaś cāyam.

bhāvasnigdhair upakṛtam api dveṣyatām eti kiṃ cic
chāṭhyād anyair apakṛtam api prītim evopayāti
durgrāhyatvān nṛpatimanasāṃ naikabhāvāśrayāṇāṃ
sevādharmaḥ paramagahano yoginām apy agamyaḥ. 98.

guṇā guṇajñeṣu guṇībhavanti
te nirguṇaṃ prāpya bhavanti doṣāḥ
susvādutoyapravahā hi nadyaḥ
samudram āsādya bhavanty apeyāḥ 99.

candanatarușu bhujaṃgā jaleșu kamalāni tatra ca grāhāḥ
guṇaghātinaḥ khalu khalā bhogeșu kva nu sukhāny avighnāni.
105.

ketakyaḥ kaṇṭakair vyāptā nalinyaḥ paṅkasaṃbhavāḥ
vilāsinyaḥ sakuṭṭinyaḥ kva ratnam anupadravam. 106.

damanaka āha: ayaṃ tāvat svāmī piṅgalaka ādau vāṅmadhuraḥ pariṇāme vișapratimacitto mayā jñāta iti. vicintya saṃjīvako 'bravīt: bhadra, evam evaitat. mayaivaitad asmād anubhūtam. yathā:

dūrād ucchritapāṇir ārdranayanaḥ protsāritārdhāsano
gāḍhāliṅganatatparaḥ priyakathāpraśneșu dattottaraḥ
antar gūḍhavișo bahir madhumayaś cātīva māyāpaṭuḥ
ko nāmāyam apūrvanāṭakavidhir yaḥ śikșito durjanaiḥ.
107.

kaṣṭaṃ bhoḥ. kvāhaṃ śaṣpabhakṣaḥ, kvāyam āmiṣabhakṣasiṃhasaṃsargaḥ. sādhu cedam ucyate:

hutāśajvālābhe sthitavati ravāv astaśikhare
pipāsuḥ kiñjalkaṃ praviśati sarojaṃ madhukaraḥ
tadantaḥ saṃrodhaṃ na gaṇayati saṃdhyāsamayajaṃ
jano 'rthī nāpāyaṃ vimṛśati phalaikāntatṛṣitaḥ. 109.
gaṇḍopānteṣv aciranisṛtaṃ vāri mattadvipānāṃ
ye sevante navamadhurasāsvādalubdhā dvirephāḥ
te tatkarṇavyajanapavanapreṅkhitair bhinnadehā
bhūmiṃ prāptāḥ kamalavivarakrīḍitāni smaranti. 111.

athavā guṇavatām evāyaṃ doșaḥ yataḥ:

narendrā bhūyiṣṭhaṃ guṇavati jane 'tyantavimukhāḥ
striyaḥ prāyo lobhād vyasaniṣu ca mūrkheṣv abhiratāḥ
narāṇāṃ māhātmyaṃ guṇata iti mithyā stutir iyaṃ
janaḥ prāyeṇāyaṃ na hi puruṣatattvaṃ gaṇayati 113.

tat sarvathā kṣudramaṇḍalāntarapraviṣṭasya me jīvitam eva nāsti. uktaṃ ca:

bahavaḥ paṇḍitāḥ kṣudrāḥ sarve māyopajīvinaḥ
kuryur doṣam adoṣaṃ vā uṣṭre kākādayo yathā. 115.

damanaka āha: kathaṃ caitat. so 'bravīt:

KATHĀ 8.

asti kasmiṃś cid vanoddeśe madotkaṭo nāma siṃhaḥ prativasati sma. tasyānucarās trayo dvīpivāyasagomāyavaḥ. atha tais tad vanaṃ bhramadbhiḥ sārthavāhaparibhraṣṭa uṣṭro dṛṣṭaḥ. taṃ cāvijñātapūrvarūpaṃ hāsyajananaṃ dṛṣṭvā siṃhaḥ pṛṣṭavān: idam apūrvaṃ sattvam iha vane pṛcchyatām: kas tvam, kuta āgata iti. tato 'vagatatattvārtho vāyaso 'bravīt: kathanakanāmostro 'yam iti. tatas tair viśvāsya siṃhasakāśam ānītaḥ. tenāpi yathāvṛttam ātmano viyogaḥ sārthavāhāt samākhyātaḥ. siṃhena cāsyābhyupapattir abhayapradānaṃ ca dattam. evaṃ ca vartamāne kadā cit siṃho vanyagajayuddharadanakṣataśarīro guhāvāsī saṃvṛttaḥ. pañcaṣaṭsaptadivasātikrānte ca kāle sarva eva ta āhāravaikalyād ātyayikam āpatitāḥ. yato 'vasannāḥ tataḥ siṃhenābhihitāḥ: aham anayā kṣaturujā na kṣamaḥ pūrvavad āhāraṃ bhavatām utpādayitum. tad yūyam ātmārthe 'pi tāvad abhyudyamaṃ kurudhvam iti. tatas te procuḥ: evaṃ sthiteṣu devapādeṣu kim asmākaṃ puṣṭyarthena. iti. siṃha āha:

sādhv anujīvivṛttaṃ madupari bhaktiś ca bhavatām. atiśobhanam abhihitam. śaktā bhavantaḥ, sarujaś cāham. tan mamaitadavasthasyopanayatāhāram iti. yadā ca na kiṃ cid ūcus te tadānenābhihitāḥ: kim anayā vrīḍayā. anviṣyatāṃ kiṃ cit sattvam. aham etadavastho 'pi yuṣmākam ātmanaś cotpādayiṣye prāṇayātrārtham iti. evam uktās te 'py utthāya vanāntaraṃ praviṣṭā bhramitum ārabdhā yāvan na kiṃ cit sattvaṃ paśyanti, tāvad vyudasya kathanakaṃ duṣṭamantram ārabdhāḥ kartum. tatra vāyasa āha: vināśitā vayam anena svāminā svādhīne 'py arthe. tāv āhatuḥ: katham. so 'bravīt: imaṃ kathanakam eva hatvā kiṃ na prāṇayātrāṃ kurma iti. tāv āhatuḥ: ayam asmākaṃ viśvāsopagataḥ śaraṇāgato vayasyatve 'nujñātaḥ. sa āha: śaṣpabhujaḥ piśitāśinaś ca viṣamasaṃbandhāḥ. tatas tāv ūcatuḥ: svāmināpy asyābhayapradānaṃ dattam. tena cāyuktam aśakyaṃ caitad iti. punar api vāyaso 'bravīt: tiṣṭhata yūyam, yāvad aham evaitadarthaṃ saṃpratipādayiṣyāmi. ity uktvā siṃhasakāśam agamat. siṃhena cābhihitam: anviṣṭaṃ yuṣmābhiḥ kiṃ cit sattvam iti. kāko 'bravīt: yasya cakṣur balaṃ vā syāt, so 'nviṣyatu. vayaṃ tu sarva evāhāravaikalyād andhāḥ parikṣīṇaśaktayaś ca. kiṃ tu prāptakālam avaśyaṃ vijñāpyaḥ svāmī. vināśitaḥ svātmanātmā svādhīne 'py āhāre. siṃho 'bravīt: katham. kāka āha: nanv ayaṃ kathanaka iti. siṃhaḥ sakopam āha: kaṣṭam. nṛśaṃsam etat. mayāsyābhyupapattir abhayaṃ ca dattam. tat kathaṃ vyāpādayāmi. api ca:

na gopradānaṃ na mahīpradānaṃ
 na cānnadānaṃ hi tathā pradhānam
yathā vadantīha mahāpradānaṃ
 sarvapradāneṣv abhayapradānam. 116.

kāko 'bravīt: aho svāmino dharmaśāstraṃ prati pratibhā. etad anyad api pradhānaṃ maharṣivacanam, yathā śreyasām arthe pāpīyān samārambhaḥ. api coktam:

tyajed ekaṃ kulasyārthe grāmasyārthe kulaṃ tyajet
grāmaṃ janapadasyārthe svātmārthe pṛthivīṃ tyajet. 117.

punaś cāha: mā svāmi svayaṃ vyāpādayatu. mayāsyopadhinā vadha ārabdhaḥ. so 'bravīt: katham iva. vāyasa āha: ayaṃ tāvad etadavasthaṃ svāminam asmāṃś ca dṛṣṭvā svayam evātmānam anyapuṣṭyarthaṃ svargagamanāya sattvahitāya nivedayati; tato na doṣaḥ. evam abhihitavati vāyase siṃho matibhramam ivārpito na kiṃ cid apy udāhṛtavān. asāv api punas tatsakāśaṃ gatvā kṛtakavacanaiḥ pratyekaṃ vijñāpitavān: aho svāmino mahaty avasthā vartate. nāsikāntaprāptajīvitas tiṣṭhati. tat tena vinā ko 'smākam atra kānane rakṣitā. tad asya kṣudrogāt paralokaprasthitasya svayaṃ gatvā svaśarīradānaṃ kurmaḥ, yena svāmiprasādasyānṛṇatāṃ gacchāmaḥ. iti. tataḥ kṛtasaṃvidaḥ saha kathanakena siṃhasakāśaṃ gatāḥ. atha kākenoktam: deva, āhāro na prāptaḥ; anekopavāsakliṣṭaś ca svāmī. tat sarvathā madīyāṃ māṃsam upabhujyatām iti. athāsāv āha: svalpakāyo bhavān; na yuṣmaccharīropabhoge kṛte 'py asmākaṃ kiṃ cit tṛptikāraṇaṃ bhavati. tasmiṃś cāpayāte gomāyur apy evam abhihitavān:

asmān mama viśiṣṭataraṃ śarīram; tan matprāṇaiḥ kriyatāṃ prāṇayātreti. tam api siṃhas tathaivābhihitavān. apayāte ca tasmin dvīpy āha: ābhyāṃ mama viśiṣṭataraṃ śarīram idam upabhujyatām iti. tam apy asāv āha: alpakāyo bhavān apīti. tac chrutvā kathanako 'cintayat: naivātra kaś cid vināśyate. tad aham apy evam eva bravīmi. tata utthāya siṃhāntikam upagamyābravīt: deva, ebhyo mama viśiṣṭataraṃ śarīram. tasmān maccharīreṇātmanaḥ prāṇayātrā kriyatāṃ iti. evam abhivadann evāsau dvīpigomāyubhyāṃ vidāritobhayakukṣiḥ sadyaḥ pañcatvam upagato bhakṣitaś ceti.

(End of Story 8)

ato 'ham bravīmi: bahavaḥ paṇḍitāḥ kṣudrā iti. ākhyāte cākhyānake punar damanakaṃ saṃjīvako 'bravīt: bhadra, kṣudraparivāro 'yaṃ rājā na śivāyāśritānām. uktaṃ ca:

varaṃ gṛdhro haṃsaiḥ salilaparituṣṭaiḥ parivṛto
  na haṃsaḥ kravyādaiḥ pitṛvanavihaṃgair akaruṇaiḥ
parīvāraḥ kṣudro dahati puruṣaṃ sadguṇam api
  sahāyair akṣudrair bhavati guṇahīno 'pi guṇavān. 118.

tat so 'yaṃ kenāpi mamopari rājā viprakṛtaḥ. sādhu cedam ucyate:

mṛdunā salilena khanyamānāny
  apakṛṣyanti girer api sthalāni
upajāpakṛtodyamais tu tajjñaiḥ
  kim u cetāṃsi mṛdūni mānavānām. 119.

tad evaṃ gate kim adhunā prāptakālam. athavā kim anyad

yuddhāt. tadājñānuvartanam ayuktaṃ. uktaṃ ca:

guror apy avaliptasya kāryākāryam ajānataḥ
utpathapratipannasya nyāyyaṃ bhavati śāsanam. 120.

yān yajñasaṅghais tapasā ca lokān
svargaiṣiṇo dānacayaiś ca yānti
kṣaṇena tān apy abhiyānti dhīrāḥ
prāṇān suyuddheṣu parityajantaḥ. 121.

prāṇāś ca kīrtiś ca paricchadaś ca
sarve 'pi yuddhena hi rakṣaṇīyāḥ
yuddhe viśiṣṭaṃ maraṇāṃ narāṇāṃ
dviṣadvaśe jīvati yo mṛto 'sau. 122.

mṛtaḥ prāpsyati vā svargaṃ śatrūn hatvāpi vā sukham
ubhāv api hi śūrāṇāṃ guṇāv etau sudurlabhau. 123.

damanaka āha: bhadra, anupāya eṣaḥ. yat kāraṇam:

śatror vikramam ajñātvā vairam ārabhate hi yaḥ
sa parābhavam āpnoti samudra iva ṭiṭṭibhāt. 124.

saṃjīvaka āha: kathaṃ caitat. damanako 'bravīt:

KATHĀ 9

asti kasmiṃś cit samudratīraikadeśe ṭiṭṭibhadampatī prativasataḥ sma. atha kadā ciṭ ṭiṭṭibhī pratyāsannaprasavā bhartāram abravīt: nātha, kiṃ cit prasavayogyaṃ sthānam anviṣyatām. asāv akathayat: nanv etad eva sthānaṃ vṛddhikaram, atraiva prasūṣveti. sābravīt: alam anena sāpāyena sthānena. kadā cit samudravelā jalaplāvanena mamāpatyāny apaharet. asāv āha: bhadre, na śakto

mahodadhir mayā sārdham īdṛśaṃ vairānubandhaṃ kartum iti. sā vihasyābravīt: bahv asadṛśaṃ tava samudreṇa balam. katham ātmano na jñāyate sārāsāratā. uktaṃ ca:

duḥkham ātmā paricchettum evaṃ yogyo na veti vā
astīdṛg yasya vijñānaṃ sa kṛcchre 'pi na sīdati. 125.

api ca:

mitrāṇāṃ hitakāmānāṃ yo vākyaṃ nābhinandati
sa kūrma iva durbuddhiḥ kāṣṭhād bhraṣṭo vinaśyati. 126.

ṭiṭṭibha āha: kathaṃ caitat. sābravīt:

KATHĀ 10

asti kasmiṃś cit sarasi kambugrīvo nāma kacchapaḥ prativasati sma. tasya dvau suhṛdau saṃkaṭavikaṭanāmānau haṃsau. atha kālaviparyaye dvādaśavārṣiky anāvṛṣṭir āpatitā. tatas tayor matir utpannā: kṣīṇatoyaṃ jātam idaṃ saraḥ. anyaṃ jalāśayaṃ gacchāva iti. kiṃ punaś ciraparicitam idaṃ priyamitraṃ kambugrīvam āmantrayāvahe. tathā cānuṣṭhite kacchapenābhihitau: kasmān mamāmantraṇaṃ kriyate. yadi tu sneho 'sti, tato mām apy asmān mṛtyumukhāt trātum arhathaḥ. yat kāraṇam, yuvayos tāvad āhāravaikalyam eva kevalam asmin svalpodake sarasi. mamātra tu maraṇam eva. tad vicintyatām āhāraprāṇaviyogayoḥ ko garīyān. tābhyām abhihitam: yuktam āttha. evam etat. kiṃ punaḥ prāptakālaṃ bhavāñ jānāti. avaśyaṃ nayāva āvāṃ bhavantam. tvayā punaḥ pathi cāpalān na kiṃ cid vaktavyam. tathety ukte kacchapena haṃsau yaṣṭim ānīyāhatuḥ: imāṃ tu yaṣṭiṃ

madhye daśanair āpīḍaya. āvām apy antayor gṛhītvā vyomamārgeṇa dūraṃ mahat saro bhavantaṃ nayāvaḥ. evaṃ ca niṣpanne tajjalāśayasaṃnikṛṣṭanagarasyopariṣṭān nīyamānaṃ kacchapaṃ dṛṣṭvā, kim idaṃ śakaṭacakrapramāṇaṃ pakṣibhyāṃ viyatā nīyate, iti janaḥ sakalakalaḥ saṃvṛttaḥ. tac ca śrutvāsannavināśaḥ kacchapo yaṣṭiṃ tyaktvābhihitavān: ko 'yaṃ kalakalaḥ. iti bruvan vacanasamakālam eva kāṣṭhāt paribhraṣṭo bhūmau nipatitaḥ. māṃsārthinā ca lokena pātasamakālam eva tīkṣṇaśastraiḥ khaṇḍaśo vibhakta iti.

(End of Story 10)

ato 'haṃ bravīmi: mitrāṇāṃ hitakāmānām iti. punaś cāha:

anāgatavidhātā ca pratyutpannamatiś ca yaḥ
dvāv etau sukham edhete yadbhaviṣyo vinaśyati. 127.

ṭiṭṭibha āha: kathaṃ caitat. sābravīt:

KATHĀ 11

asti kasmiṃś cin mahāhrade mahākāyās trayo matsyāḥ prativasanti sma. tadyathā: anāgatavidhātā pratyutpannamatir yadbhaviṣyaś ceti. tatrānāgatavidhātrā tadudakāntargatena kadā cit tatsamīpe matsyabandhānām atikrāmatāṃ vacanaṃ śrutam: bahumatsyo 'yaṃ hradaḥ. tad atra śvo matsyabandhanaṃ kurmaḥ. tac ca śrutvānāgatavidhātrā cintitam: avaśyam eta āgantāraḥ. tad ahaṃ pratyutpannamatiṃ yadbhaviṣyaṃ ca gṛhītvānyam acchinnasrotaskaṃ hradaṃ saṃśrayāmīti. tato vayasyāv āhūya pṛṣṭavān gamanāya. tatra

pratyutpannamatir abravīt: yady atra matsyajīvinaḥ samāgamiṣyanti, tadāhaṃ tatsamayocitakarmaṇā kenāpy ātmānaṃ rakṣayiṣyāmi. yadbhaviṣyas tv āsannavināśas tadvacanam anādṛtya gamanaṃ prati nirārambha evāsīt. evaṃ tau tatra sthirau matvānāgatavidhātā nadīsrotaḥ praviśyānyajalāśayaṃ gataḥ. anyedyuś cāpayāte tasmin parijanasametair matsyabandhair antaḥsroto nirudhya saṃvartajālaṃ prakṣipya niḥśeṣamatsyānāṃ bandhaḥ kṛtaḥ. evaṃ gate pratyutpannamatir mṛtarūpaṃ kṛtvātmānaṃ jālasyāntar darśitavān. taiś ca svayam eva mṛto 'sau mahāmatsya iti matvā jālād ākṛṣya srotaḥsamīpe sthāpitaḥ. tatas tu sa utplutyānyaṃ jalāśayaṃ sahasaiva gataḥ. yadbhaviṣyas tu kiṃkartavyatāmūḍha itas tato bhramañ jālair baddhvā laguḍair vyāpāditaḥ.

(End of Story 11)

ato 'haṃ bravīmi: anāgatavidhātā ceti. ṭiṭṭibha āha: bhadre, kiṃ māṃ yadbhaviṣyavan manyase. tan na bhīḥ kāryā; madbhujaparirakṣitāyāḥ kas te parābhavaṃ kartuṃ samarthaḥ. atha ṭiṭṭibhī tatraiva prasūtā. śrutapūrvatadā-lāpena samudreṇāpi tat prati jijñāsayāṇḍāni apahṛtāni: paśyāmi tāvat, ayaṃ kim ārabhata iti. atha ṭiṭṭibhī śūnyam apatyasthānaṃ dṛṣṭvā śokārtā bhartāram āha: idaṃ tat kaṣṭam āpatitaṃ mama mandabhāgyāyāḥ, yat pūrvaṃ mayā tavoktam, sthānāśrayavaiṣamyād apatyanāśa iti. ṭiṭṭibha āha: mamāpi tāvad bhadre dṛśyatāṃ sāmarthyam iti. tatas tena

pakṣisamājaṃ kṛtvā niveditaṃ tad apatyaharaṇajaṃ duḥkham. tatraikena pakṣiṇābhihitam: asamarthā vayaṃ mahodadhivigrahasya. kiṃ punar atra prāptakālam: sarva eva vayam ākrandena garutmantam udvejayāmaḥ. sa eva no duḥkham apaneṣyati. iti saṃpradhārya garuḍasakāśaṃ gatāḥ. asāv api devāsurasaṃgrāmanimittaṃ samāhūto bhagavatā nārāyaṇena. tatas tasminn eva samaye taiḥ pakṣibhir niveditaṃ samudrakṛtam apatyaharaṇaviyogaduḥkhaṃ svāmine pakṣirājāya, yathā deva, tvayi nāthe pratapati cañcubharaṇamātrajīvino bhojanadaurbalyād asmān paribhūya samudraḥ śiśūn apahṛtavān. garuḍaś ca tat svayūthyavyasanaṃ dṛṣṭvā manyum ājagāma. devo 'pi nārāyaṇas traikālyadarśanasāmakṣyāt tasyāntargataṃ matvā svayam eva tatsakāśam agamat. atha devaṃ dṛṣṭvā sutarām āvignahṛdayo 'bravīt: yuktaṃ tvayā nāthena satā samudrāpasadān mamāyaṃ parābhava iti. jñātvā ca devaḥ parihasya samudrasyedam uvāca: samarpayādhunāṇḍāni ṭiṭṭibhasyeti. anyathā tvām āgneyāstrapratāpitam anekavaḍavāmukhasahasraparikṣīṇatoyaṃ sthalatāṃ nayāmīti. tato devājñayā samudreṇa sabhayena tāny aṇḍāni samarpitāni.

(End of Story 9)

ato 'haṃ bravīmi: śatror vikraman ajñātveti. avagatārthaś ca saṃjīvakas tam apṛcchat: vayasya kathaya kas tasya yuddhamārga iti. so 'bravīt: anyadāsau srastāṅgaḥ śilātalam āśritas tvadunmukhaḥ pratīkṣate. adya yadi prathamam eva samunnatalāṅgūlaḥ saṃyatacatuścaraṇo

vivṛtāsyaḥ stabdhakarṇaś ca dūrād eva tvatsaṃmukham īkṣamāṇas tiṣṭhati, tadā jñātvāyaṃ mamopari drugdhamatir iti tvam api vyavahariṣyasi. evam uktvā damanakaḥ karaṭakasamīpaṃ gataḥ. tena cābhihitaḥ: kim anuṣṭhitaṃ bhavatā. so 'bravīt: niṣpanno 'sāv anyonyaṃ bhedaḥ. phalena jñāsyasi. kaś cātra vismayaḥ. uktaṃ ca:

bhinatti samyak prahito bhedaḥ sthiramatīn api
bhūdharān saṃhataśilān mahān iva rayo 'mbhasām. 128.

ity uktvā damanakaḥ karaṭakena saha piṅgalakasamīpaṃ gataḥ. saṃjīvako 'py udvignamanā mandaṃ mandaṃ gatvā tadavasthaṃ yathāpūrvākhyātākāraṃ siṃhaṃ dṛṣṭvā tatsakāśam evopaśliṣṭaś cintayām āsa: sādhv idam ucyate:

antargūḍhabhujaṃgamaṃ gṛham iva vyālākulaṃ vā vanaṃ
grāhākīrṇam ivābhirāmakamalacchāyāsanāthaṃ saraḥ
nityaṃ duṣṭajanair asatyavacanaiḥ kṣudrair anāryīkṛtaṃ
duḥkheneha vigāhyate sucakitai rājñāṃ manaḥ sevakaiḥ.
129.

ity ātmanas tathaiva yatnam āsthitaḥ. piṅgalako 'pi tathāvidhaṃ taṃ vilokya damanakavākyaṃ śraddadhānaḥ kopāt tasyopari saṃnipatitaḥ. atha saṃjīvako nikhakuliśāgrāvaluñcitapṛṣṭhaḥ svaśṛṅgāgraprahāreṇa tasyodaram ullikhya tasmāt katham apy utthitaḥ. punar api ca tayor baddhāmarṣayoḥ parasparaṃ mahad yuddham abhavat. ubhāv api ca tau puṣpitapalāśatulyau dṛṣṭvā sādhikṣepaṃ karaṭako damanakam āha: dhig durātman sarvam ākulitaṃ tvayaitan mūrkhatayā.

kāryāṇy uttamadaṇḍasāhasaphalāny āyāsasādhyāni ye
prītyā saṃśamayanti nītikuśalāḥ sāmnaiva te mantriṇaḥ
niḥsārālpaphalāni ye tv avidhinā vāñchanti daṇḍodyamais
teṣāṃ durnayaceṣṭitair narapater āropyate śrīs tulām. 130.

tat, mūrkha:

sāmnaiva hi prayoktavyam ādau kāryaṃ vijānatā
sāmasiddhā hi vidhayo na prayānti parābhavam. 131.

dvipāśīviṣasiṃhāgnijalānilavivasvatām
balaṃ balavatāṃ dṛṣṭam upāyākrāntiniṣphalam. 135.

pravṛttā bahavaḥ śūrāḥ prāṃśavaḥ pṛthuvakṣasaḥ
cakṣuṣmanto 'py abālāś ca kim ity anugatā gatam. 136.

yad api ca mantriputro 'ham ity avalepād atibhūmiṃ gato 'si, tad apy ātmavināśāya.

yāṃ labhdvendriyanigraho na mahatā bhāvena saṃpadyate
yā buddher na vidheyatāṃ prakurute dharme na yā vartate
loke kevalavākyamātraracanā yāṃ prāpya saṃjāyate
yā naivopaśamāya nāpi yaśase vidvattayā kiṃ tayā. 137.

śāstre cābhihitaḥ pañcāṅgo mantraḥ, tadyathā: karmaṇām ārambhopāyaḥ, puruṣadravyasampat, deśakālavibhāgaḥ, vinipātapratīkāraḥ, kāryasiddhiś ceti. so 'yam adhunā svāmino mahātyayo vartate. tad atra vinipātapratīkāraś cintyatām. api ca:

mantriṇāṃ bhinnasaṃdhāne bhiṣajāṃ sāṃnipātike
karmaṇi vyajyate prajñā svasthe ko vā na paṇḍitaḥ. 138.

tat, mūrkha, viparītabuddhir asi. vidvanmānitvād ātmano 'nartham utpādayasi. sādhu cedam ucyate:

jñānaṃ madopaśamanaṃ mandānaṃ kurute madam
cakṣuḥprabodhanaṃ teja ulūkānām ivāndhyakṛt. 139.

taṃ ca kṛcchrāvasthāgataṃ svāminaṃ dṛṣṭvā karaṭakaḥ paraṃ viṣādam agamat, āha ca: kaṣṭam idam āpatitaṃ svāmino 'nayopadeśāt. athavā sādhv idam ucyate:

narādhipā nīcamatānuvartino
budhopadiṣṭena pathā na yānti ye
viśanti te durgamamārganirgamaṃ
samastasaṃbādham anarthapañjaram. 140.

tat, mūḍha, sarvas tāvat svāmino guṇavatparigrahaṃ karoti. tvadvidhena tu piśunavacasā bhedaḥ kṛtaḥ svāmino mitraviśleṣaḥ. kutaḥ svāmino guṇavatsahāyasaṃpat. uktaṃ ca:

guṇavān apy asanmantrī nṛpatir nādhigamyate
prasannasvādusalilo duṣṭagrāho yathā hradaḥ. 141.

tvaṃ tu prāyaśa ātmavibhūtyarthaṃ viviktam eva rājānaṃ kartum icchasi. tat, mūrkha, kiṃ na vetsi:

ākīrṇaḥ śobhate rājā na viviktaḥ kadā cana
ye taṃ viviktam icchanti te tasya ripavaḥ smṛtāḥ. 142.

tvaṃ caitan nāvabudhyase. tad asaṃśayākṛtivisaṃvāda eva prajāpateḥ. kasmāt:

paruṣe hitam anveṣyaṃ tac ced asty amṛtaṃ hi tat
madhure śāṭhyam anveṣyaṃ tac ced asti viṣaṃ hi tat. 143.

yad api ca parasukhopabhogerṣyayā duḥkhito 'si, tad api na sādhu labdhasadbhāveṣu mitreṣv evaṃ vartitum. yataḥ:

śāṭhyena mitraṃ kapaṭena dharmaṃ
paropatāpena samṛddhibhāvam
sukhena vidyāṃ paruṣeṇa nārīṃ
vāñchanti ye nūnam apaṇḍitās te. 144. tathā:

yaiva bhṛtyagatā sampad vibhūtiḥ saiva bhūpateḥ
ratnodbhāsibhir udbhūtaiḥ kas taraṃgair vinodadhiḥ. 145.

yaś ca svāmino labdhaprasādo bhavati, sa nitarāṃ vinītataraḥ syāt. uktaṃ ca:

yathā yathā prasādena bhartā bhṛtyasya vartate
tathā tathā saśaṅkasya gatir nimnaiva śobhate. 146.

tal laghudharmo 'si. uktaṃ ca:

mahān praṇunno na jahāti dhīratāṃ
na kūlapātaiḥ kaluṣo mahārṇavaḥ
laghor vikāras tanunāpi hetunā
calanti darbhāḥ śithile 'pi mārute. 147.

athavā svāmina evaiṣa doṣaḥ, yad yuṣmadvidhair mantramātravyapadeśakevalopajīvibhiḥ ṣāḍguṇyopāye 'tyantabāhyais trivargaprāptyartham asamīkṣya mantrayate. sādhu cedam ucyate:

citrasvādukathair bhṛtyair anāyāsitakārmukaiḥ
ye ramante nṛpās teṣāṃ ramante ripavaḥ śriyā. 148.

tat sarvathā vibhāvitaṃ tvayātmīyam anvayāgataṃ mantritvam anenānuṣṭhānena. nūnaṃ tava pitāpy evaṃlakṣaṇa evāsīt. kathaṃ punar etaj jñāyate. yataḥ:

avaśyaṃ pitur ācāraṃ putraḥ samanuvartate
na hi ketakavṛkṣasya bhavaty āmalakīphalam. 149.

na ca svabhāvagambhīrāṇāṃ viduṣāṃ pareṇāgamarandhrāntaraṃ

labhyate bahunā kālenāpi, yadi svayam eva cāpalād ātmanaś chidraṃ na prakāśayeyuḥ. sādhu cedam ucyate:

yatnād api kaḥ paśyec chikhināṃ āhāraniḥsaraṇamārgam
yadi jaladadhvanimuditās ta eva mūḍhā na nṛtyeyuḥ. 150.

tat sarvathā, kiṃ tavopadeśenāpasadasya. uktaṃ ca:

nānāmyaṃ nāmyate dāru na śastraṃ vahate 'śmani
sūcīmukhaṃ vijānīhi nāśiṣyāyopadiśyate. 151.

damanaka āha: kathaṃ caitat. karaṭake āha:

KATHĀ 12

asti kasmiṃś cid vanoddeśe vānarayūtham. tac ca kadā cid dhemantakāle śītārtam ativihvalatayā khadyotaṃ dṛṣṭvāgnir ayam iti matvā, āhāryaiḥ śuṣkadārutṛṇaparṇair ācchādya prasāritabhujaṃ kakṣakukṣivakṣaḥpradeśān kaṇḍūyamānaṃ tāpamanorathasukhaṃ kilānubhavati sma. atha tatraikaḥ śākhāmṛgo viśeṣataḥ śītārtas tadgatamanā muhur muhus tam eva mukhenopādhamat. atha sūcīmukho nāma pakṣī tad dṛṣṭvā vṛkṣād avatīryābhidhatte: bhadra, mā kliśyatām, nāyaṃ vahniḥ, khadyoto 'yam iti. athāsau tadvacanam anādṛtya punar dhamati. punaś ca tenāsakṛn nivāryamāṇo 'pi naiva śāmyati. kiṃ bahunā: tāvat tena karṇābhyāśam āgatyāgatya prabalam udvejitaḥ, yāvat tena kupitena sahasā gṛhītvā śilāyām āvidhya vigataprāṇaḥ kṛto 'sau.

(End of Story 12)

ato 'haṃ bravīmi: nānāmyaṃ nāmyate dārv iti. athavā:

kiṃ kariṣyati pāṇḍityaṃ apātre pratipāditam
sapidhāne dhṛtaḥ kumbhe pradīpa iva veśmani. 152.

tat, mūrkha, na kiṃ cid abhivadasi. uktaṃ ca:

bhinnasvaramukhavarṇaḥ śaṅkitadṛṣṭiḥ samutpatitadehaḥ
bhavati hi pāpaṃ kṛtvā svakarmasaṃtrāsitaḥ puruṣaḥ. 157.

sādhu cedam ucyate:

duṣṭabuddhir abuddhiś ca dvāv etau dhiṅmatau mama
tanayenātipāṇḍityāt pitā dhūmena māritaḥ. 158.

damanaka āha: kathaṃ caitat. karaṭako 'bravīt:

KATHĀ 13

asti kasmiṃś cin nagare vaṇikputrau priyasuhṛdau dharmabuddhiduṣṭabuddhināmānau staḥ. tāv arthopārjananimittaṃ viprakṛṣṭaṃ deśāntaraṃ gatau. atha tatra dharmabuddhir nāma yaḥ sārthavāhasutas tena kasya cit sādhoḥ pūrvasthāpitaṃ kalaśikāgataṃ svabhāgyapracoditaṃ raupyadīnārasahasraṃ prāptam. sa tu duṣṭabuddhinā saha saṃpradhārya kṛtārthāv āvām, tad gṛhītvā svanagaraṃ gacchāva iti niścitya pratyāgatau. adhiṣṭhānasamīpe dharmabuddhinābhihitam: dīnārā ardhavibhāgena vibhajyantām, svagṛhān praviśāvaḥ, adhunā suhṛtsvajanādisamakṣam ujjvalaṃ vatsyāvaḥ. atha duṣṭabuddhir antaḥkuṭilahṛdayaḥ svārthasiddhaye tam āha: bhadra, vittaśeṣo yāvad āvayoḥ sāmānyaḥ, tāvad avicchinnaḥ snehasadbhāvaḥ. kiṃ tv ekam ekaṃ śataṃ gṛhītvā śeṣam ihaiva bhūmau nikṣipya svagṛhaṃ praviśāvaḥ, bhūyo 'pi prayojane saṃjāte tanmātraṃ sametyāsmāt sthānān neṣyāvaḥ. tenoktam: yathāha bhavān. tathā cānuṣṭhite śeṣaṃ vṛkṣamūle bhūmau suguptaṃ kṛtvā svagṛhaṃ praviṣṭau. atha tadvarṣābhyantare duṣṭabuddhir asadvyayavyasanitvād bhāgyacchidratayā ca kṣīṇapratyaṃśaḥ punar api ca nidhito dharmabuddhinā

sahāparaṃ śataṃ śataṃ vibhaktavān, tad api dvitīyavarṣābhyantare tathaiva kṣīṇam. evaṃ gate duṣṭabuddhiś cintayām āsa: yadi punas tena saha śataṃ vibhajāmi, tataḥ śeṣaiś caturbhiḥ śatair apahṛtair api kim alpaiḥ. śeṣaiḥ ṣaḍbhir apahṛtaiḥ samastāny evāsādayāmi. iti niścityaikākī bhūtvā tām arthamātrām apanīya taṃ bhūpradeśaṃ samīkṛtavān. atikrānte ca māsamātre svayam gatvā dharmabuddhim abhihitavān: bhadra, asti me vyayaḥ; ehi, samavibhāgaṃ śeṣasya vittasya kurva iti. pratipanne ca dharmabuddhinā saha gatvā tam evoddeśaṃ khātakarma kartum ārabdhaḥ. khanyamāne ca bhūbhāge yadāsāv artho na dṛśyate, tadā prathamataraṃ dhṛṣṭatayā duṣṭabuddhiḥ pāṣāṇenātmanaḥ śiro 'tāḍayad abravīc ca sasaṃbhramam: bho dharmabuddhe, tvayaivāpahṛtam etad dhanaṃ nānyena. tat prayaccha me tasyārdham. sa āha: naitac cauryakarmācarāmi, tvayāpahṛtam iti. evaṃ parasparaṃ vivadamānau rājakulam upāgatau. āvedite ca tasminn arthe 'vagate 'vyaktavyavahāraduśchedatayā dharmādhikṛtaiḥ saṃniruddhau. pañcarātrābhyantarāc ca duṣṭabuddhinādhikṛtānāṃ pratijñātam: sākṣī mamāsty atra vyavahāre dīnārāṇām; idānīṃ pṛcchyatām iti. tais tu vyavahāranivartanārtham pṛṣṭaḥ: kas te sākṣī darśayasveti. so 'bravīt: yasyaiva vṛkṣasya mūle sthāpitaṃ dravyam, sa eva vṛkṣaḥ sākṣīti. atha tair dharmādhikṛtair vismayād abhihitam: kathaṃ vanaspatir mantrayiṣyati. bhavatu, parasmin dine pratipādayiṣyatīti. kṛtapratibhuvau dvāv api svagṛhaṃ visarjitau. atha duṣṭabuddhinā svagṛhaṃ gatvā pitā yācitaḥ: tāta, maddhastagatās te dīnārāḥ. kiṃ

tu tava vāṅmātrāvabaddhās tiṣṭhanti. pitāha: kim atra kāryam. sa āha: asmin vṛkṣakoṭare 'dya rātrau praviśyādṛśyībhūya sthīyatām. prātar dharmādhikṛtaiḥ pṛṣṭe vaktavyam: dharmabuddhinā tad dhanaṃ gṛhītam iti. tatas tenābhihitam: putra vinaṣṭāv āvām. yat kāraṇam: anupāya eṣaḥ. sādhu cedam ucyate:

upāyaṃ cintayet prājño hy apāyam api cintayet
paśyato bakamūrkhasya nakulair bhakṣitāḥ sutāḥ. 159.

so 'bravīt: kathaṃ caitat. pitāha:

KATHĀ 14

asti kasmiṃś cid arjunavṛkṣe bakadampatī prativasataḥ sma. tatra ca tadvṛkṣavivarānusārī mahākāyaḥ sarpo yāvanti bakāpatyāni bhavanti, tāvanty evāsaṃjātapakṣāṇi bhakṣayati sma. tena ca nirvedena naṣṭasaṃjña āhārakriyām utsṛjya sarastīraṃ gatvā bako vimanaska āste. atha tatraikaḥ kulīrakas taṃ dṛṣṭvāha: māma, kim adyodvigno bhavān iti. sa tu tasmai yathāvṛttam apatyabhakṣaṇam ākhyātavān. kulīrakas tu taṃ samarthitavān: bhadra, aham upāyaṃ tadvadhāya te kathayāmi. yeyaṃ nakulavasatiḥ, etatprabhṛtyavicchinnaparaṃparayā sarpavivaraṃ yāvan matsyapiśitaṃ prakīryatām. tatas tadāhāralubdhair nakulair ayam āgatyātra draṣṭavyaḥ svabhāvavidveṣād vyāpādayitavyaś ca. tathā cānuṣṭhite nakulair matsyamāṃsamārgānusāribhiḥ pūrvavairakriyām anusmaradbhiḥ sarpaṃ vyāpādya, pūrvadṛṣṭamārgam ādhāvadbhis tadvṛkṣe bakāvāsaṃ gatvā bakāpatyāni bhakṣitāni.

(End of Story 14)

ato 'haṁ bravīmi: upāyaṃ cintayet prājña iti. etac chrutvāpi lobhākrāntena duṣṭabuddhinā balād rātrau nītvā pitā vṛkṣakoṭare sthāpitaḥ. atha prabhātasamaye dharmādhikaraṇaprakṛtipratyakṣaṃ dharmaśāstravacanābhiśrāvitād vanaspater niḥsṛtā vāk: dharmabuddhinaitad dhanam apahṛtam. tac ca śrutvā dharmabuddhir acintayat: katham etat, asatyam alaukikam āpatitam. tad aham imam eva vṛkṣam āruhya nirīkṣayāmi. iti nirīkṣyāhāryaiḥ śuṣkadāruparṇanicayair vṛkṣavivaram āpūryāgnim ādīpayitum ārabdhaḥ. atha jvalati tasminn ardhadagdhaśarīraḥ sphuṭitadṛṣṭiḥ karuṇam ākrandan duṣṭabuddhipitā kiṃciccheṣajīvito vṛkṣakoṭarān niḥsṛtya bhūmau nipatitaḥ. tataḥ savismayaṃ sarvair dṛṣṭaḥ pṛṣṭaś ca: bhoḥ, kim idam. tato 'sāv abravīt: aham anena duṣputreṇa duṣṭabuddhināvasthām imāṃ prāpita iti. evam abhivadan pañcatvam upagataḥ. atha tai rājādhikṛtais tam arthaṃ jñātvā dharmabuddhaye tad dhanaṃ dāpayitvā duṣṭabuddhiḥ śūle nikṣiptaḥ.

(End of Story 13)

ato 'haṁ bravīmi: duṣṭabuddhir abuddhiś ceti. ākhyāte cākhyānake punaḥ karaṭako damanakam abravīt: dhiṅ mūrkha, atipāṇḍityena tvayā dagdhaḥ svavaṃśaḥ. sādhu cedam ucyate:

lavaṇajalāntā nadyaḥ strībhedāntāni bandhuhṛdayāni
pisunajanāntaṃ guhyaṃ duṣputrāntāni ca kulāni. 160.

api ca, yasya tāvan manuṣyasyaikasminn eva mukhe jihvādvayaṃ bhavati, kas tasya viśvāsam iyāt. uktaṃ ca:

dvijihvam udvegakaraṃ krūram ekāntaniṣṭhuram
khalasyāheś ca vadanam apakārāya kevalam. 161.

tan mamāpy anena tava caritena bhayam utpannam. kasmāt:

mā gāḥ piśunavisrambhaṃ mamāyaṃ pūrvasaṃstutaḥ
cirakālopacīrṇo 'pi daśaty eva bhujaṃgamaḥ. 162.

vidvān ṛjur abhigamyo viduṣi śaṭhe cāpramādinā bhāvyam
ṛjumūrkhas tv anukampyo mūrkhaśaṭhaḥ sarvathā varjyaḥ.
163.

tan na kevalam ātmīyavaṃśavināśas tvayā prayatitaḥ, kiṃ punar adhunā svāmino 'pi vyabhicaritam. tad yatas tvaṃ svaṃ svāminam imāṃ daśāṃ nayasi, tasya tavānyas tṛṇabhūtaḥ. uktaṃ ca:

tulāṃ lohasahasrasya yatra khādanti mūṣakāḥ
gajaṃ tatra harec chyeno dārake ko 'tra vismayaḥ. 164.

damanako 'bravīt: kathaṃ caitat. so 'bravīt:

KATHĀ 15

asti kasmiṃś cid adhiṣṭhāne kṣīṇavibhavo vaṇikputraḥ. sa deśāntaram arthopārjananimittaṃ prasthitaḥ. tasya ca gṛhe pūrvapuruṣopārjitā lohapalasahasraghaṭitā tulāsti. sa cānyasmin vaṇikputrake tāṃ nikṣipya deśāntaram arthopārjanāya prāyāt. sa ca mandabhāgyatayā bahunāpi kālena na kiṃ cit prāpya pratyāgatas tāṃ nikṣiptāṃ tulāṃ tasmāt prārthitavān. asāv api lubdho 'bravīt: sā tulā mūṣakair bhakṣiteti. athāsāv acintayat: vismayanīyam etat. katham lohasahasramayīṃ tulāṃ mūṣakā bhakṣayiṣyantīti. antarlīnam avahasyābravīt: avaśyam etad evam. yat kāraṇam: vṛṣyaṃ svādu mṛdu ca lohaṃ

katham ākhavo na bhakṣayiṣyanti. iti pratipannavāk. asāv api suparituṣṭahṛdayaḥ pādyādipuraḥsarāṃ tasya pūjāṃ kartum ārabdhavān bhojanaṃ ca prārthitavān. tasya ca nātidūre nadī. tatra snānābhyudyatasya ca tasya svīyaṃ putram ekam āmalakasnānaśāṭikāsametaṃ pṛṣṭhataḥ preṣitavān. asāv api snātvā pratyāgacchaṃs taṃ dārakam anyasmin mitragṛhe suguptaṃ kṛtvā tadgṛham āgataḥ. pṛṣṭaś ca tena vaṇijā: kvāsau dārakas tavānupadapreṣitaḥ. iha na praviṣṭa iti. atha so 'bravīt: śyenenāpahṛta iti. tac chrutvā param-āvigno nirdayībhūtaś ca taṃ bāhau gṛhītvā dharmasthānam upanītavān. āha ca: paritrāyadhvaṃ paritrāyadhvam, anena durātmanā me dārakaḥ kvāpi gopita iti. pṛṣṭaś cāsau dharmādhikṛtaiḥ: kim etat. kathyatām iti. sa vihasyābravīt: śyenenāpahṛta iti. tatas tair vismitamanobhir abhihitaḥ: alaukikam etat. kathaṃ śyeno dārakam apahariṣyatīti. sa āha: kim atra citram.

tulāṃ lohasahasrasya yatra khādanti mūṣakāḥ
gajaṃ tatra harec chyeno dārake ko 'tra vismayaḥ. 165.

tac chrutvā tair adhigatavṛttāntair uktam: samarpayāsya lohasahasratulām ayam api dārakam āneṣyatīti. tatas tau tathānuṣṭhitavantau.

(End of Story 15)

ato 'haṃ bravīmi: tulāṃ lohasahasrasyeti. tat kiṃ paśor iva niḥsaṃjñasyopadiṣṭena. śrutavati prajñā jale tailaṃ rakte viṣaṃ satsu saṃgataṃ prema priyāsu guhyam

avinīteṣu visarpitaṃ kīrtimatāṃ ca loke sādhujanma. kasmāt:

na jātidharmaḥ puruṣasya sādhutā
caritramūlāni yaśāṃsi dehinām
akīrtir āpacchatajālakarṣaṇī
kṛtaghnam anveti paratra ceha ca. 166.

yac cājasraṃ parārdhyaguṇaparo 'si, tad api tvāṃ prakṛtir ākarṣati. katham.

prāyeṇeha kulānvitaṃ kukulajāḥ strīvallabhaṃ durbhagā
dātāraṃ kṛpaṇā ṛjūn anṛjavas tejasvinaṃ pūtarāḥ
vairūpyopahatāś ca kāntavapuṣaṃ saukhyasthitaṃ duḥsthitā
nānāśāstraviśāradaṃ ca puruṣaṃ nindanti mūrkhāḥ sadā. 167.

athavā:

tasyopadeśaḥ saphalaḥ sakṛduktaṃ hi vetti yaḥ
tvaṃ tu pāṣāṇaniśceṣṭa upadeśena kiṃ tava. 168.

kiṃ ca mūrkha, tvayā saha saṃvāso 'pi na śreyān. anyathā kadā cit tvatsaṃparkād asmākam apy anarthaḥ syāt. uktaṃ ca:

labhate puruṣas tāṃs tān guṇadoṣān sādhvasādhusaṃparkāt
nānādeśavicārī pavana iva śubhāśubhān gandhān. 169.
paiśunyamātrakuśalaḥ sauhārdasya vināśakaḥ
pramāṇaṃ tvādṛśo yatra tat kāryaṃ na śubhaṃ bhavet. 170.

api ca: piśunānāṃ na kiṃ cit svārtham upapadyate vināśād ṛte. antyāsv apy avasthāsu naivākāryaṃ vyavasyanti sādhavaḥ kartum. tathā hi:

yad akāryam akāryam eva tan
na budhas tatra matiṃ prayojayet
parayāpi tṛṣā prabādhitair
na hi rathyāgatam ambu pīyate. 171.

ity uktvā tatsakāśād apetaḥ karaṭakaḥ. atha piṅgalakaḥ saṃjīvakaṃ vyāpādya, praśāntakopo 'sṛgdigdhaṃ pāṇiṃ pramṛjyātiśokārtaḥ saṃniḥśvasya sapaścāttāpam idam abravīt: kaṣṭam, mahad idam akṛtyaṃ mayā kṛtaṃ dvitīyam iva śarīraṃ saṃjīvakaṃ vyāpādayatā. uktaṃ ca:

bhūmyekadeśasya guṇānvitasya
bhṛtyasya vā buddhimataḥ praṇāśe
bhṛtyapraṇāśo maraṇaṃ nṛpāṇāṃ
naṣṭāpi bhūmiḥ sulabhā na bhṛtyāḥ. 172.

taṃ caivam adhṛtiparītaṃ pralapantaṃ piṅgalakaṃ dṛṣṭvā śanair upaśliṣya damanako 'bravīt: katara eṣa nyāyo nayo vā, yat sapatnaṃ hatvādhṛtiḥ kriyate. uktaṃ ca:

pitā vā yadi vā bhrātā putro vā yadi vā suhṛt
prāṇadrohakarā rājñā hantavyā bhūtim icchatā. 173.

rājā ghṛṇī brāhmaṇaḥ sarvabhakṣaḥ
strī cāvaśā duṣprakṛtiḥ sahāyaḥ
preṣyaḥ pratīpo 'dhikṛtaḥ pramādī
tyājyā amī yaś ca kṛtaṃ na vetti. 174.

gaccha dūram api yatra nandasi
pṛccha bālam api paṇḍitaṃ janam
dehi deham api yācito 'rthine
chindhi bāhum api duṣṭam ātmanaḥ. 175.

na cāyaṃ dharmo rājñām, yaḥ kila prākṛtapuruṣāṇāṃ sādhāraṇaḥ. uktaṃ ca:

na manuṣyaprakṛtinā śakyaṃ rājyaṃ praśāsitum
ye hi doṣā manuṣyāṇāṃ ta eva nṛpater guṇāḥ. 176. api ca:

satyānṛtā ca paruṣā priyavādinī ca
  hiṃsrā dayālur api cārthaparā vadānyā
nityavyayā pracuracitradhanāgamā ca
  veśyāṅganeva nṛpanītir anekarūpā. 177.

iti damanakena paritoṣitaḥ svāṃ prakṛtim āpannaḥ piṅgalakaḥ pūrvavad damanakasācivyena rājyasukham anubhavann āste.

iti mitrabhedaṃ nāma prathamaṃ tantraṃ samāptam.

(End of First Book)

Vararucikṛtā |

UBHAYĀBHISĀRIKĀ |

(nāndyante tataḥ praviśati sūtradhāraḥ)

Sū-

ko 'si tvaṃ me kā vāhaṃ te visṛja śaṭha mama nivasanaṃ mukhaṃ kim apekṣase
na vyagrāhaṃ jāne hī hī tava subhaga daśanavasanaṃ priyādaśanāṅkitam |
yā te ruṣṭā sā te nāhaṃ vraja capala hṛdayanilayāṃ prasādaya kāminīm
ity evaṃ vaḥ kandarpārtāḥ praṇayakṛtakalahakupitā vadantu varastriyaḥ ||

evam āryamiśrān vijñāpayāmi | aye kiṃ nu khalu mayi vijñāpanavyagre śabda iva śrūyate | aṅga paśyāmi - (nepathye) -

vasantapramukhe kāle lodhravṛkṣo gataprabhaḥ |
mitrakāryeṇa saṃbhrānto dīno viṭa iva sthitaḥ ||

(niṣkrāntaḥ)

sthāpanā |

(tataḥ praviśati viṭaḥ)

Viṭaḥ -

aho vasantasamṛddhiḥ kutaḥ

parabhṛtacūtāśokā ḍolā paravāruṇī śaśāṅkaś ca | [varavā-]
madhuguṇaviguṇita*śobhā madanam api savibhramaṃ kuryuḥ ||

ahoparasparavyalīkaṃ sahate kāmijanaḥ | aho apratihataśāsano bhramati dūtījanaḥ | aho ṛtukālaprādhānyam | pravālamuktāmaṇiraśanā-dukūlapelavāṃśukahārahari candanādīnāṃ vardhate saubhāgyam | sarvajanamadanajanane lokakānte vasanta evaṃ vijṛmbhamāṇe sāgaradattaśreṣṭhiputrasya kuberadattasya nārāyaṇadattāyāś ca kaścit kalahābhiniveśaḥ saṃvṛttaḥ | etatkāraṇāt kuberadattenātmanaḥ

* -viracita-

paricārakaḥ sahakārako nāma māṃ prati preṣitaḥ "bhagavato nārāyaṇasya bhavane madanasenayā madanārādhane saṃgītake yathārasam abhinīyamāne tato mām atītya sā tvayā praśasteti tatsaṃkrāntamadanānurāgaśaṅkayā parikupitā nārāyaṇadattā caraṇapatanam apy anavekṣya svabhavanam eva gatā | tadgatamadanānurāgataptahṛdayasya yathā mameyaṃ rajanī rajanīsahasravan na vyatigacchet tathā cāsya nagarasya sarvakālavasantabhūtena bhāvavaiśikācalena kṛtāṃ sandhim icchāmi" iti | śrutvaiva tadvacanam abhijñātayā madanaduḥkhasyāpy asahyatvāt pradoṣa evābhiprasthitaḥ sann asmadvayaḥpramāṇam agaṇayantyātmayauvanāvasthām eva cintayantyāsmadgehinyānyathāśaṅkamānayā nivārito 'smi | tad eṣa idānīṃ tasyāḥ kopavināśane kṛtapratijño gamiṣyāmi | athavā kim atra mayā pratijñātavyam | kutaḥ -

madhuraiḥ kokilālāpaiś cūtāṅkuranibodhitaiḥ |
vasantaḥ kalahāvasthāṃ kāminīm anuneṣyati ||

api ca -

kāntaṃ rūpaṃ yauvanaṃ cāruśīlaṃ*
dānaṃ dākṣiṇyaṃ vāk ca sāmopapannā |
yaṃ prāpyaite sadguṇā bhānti sarve
loke kāminyaḥ kena tasya prasādyāḥ ||

(parikramya) aho kusumapurarājamārgasya parā śrīḥ | iha hi - susiktasaṃmṛṣṭoccāvacakusumopahārā anyagṛhāṇāṃ vāsagṛhāyante rathyāḥ | nānāvidhānāṃ paṇyasamudāyānāṃ

* -līlaṃ

krayavikrayavyāpṛtajanena śobhante 'ntarāpaṇamukhāni | brahmodāharaṇasaṃgītadhanurjyāghoṣair anyonyam abhivyāharantīva daśamukhavadanānīva prāsādapaṅktayaḥ | kvacid udghāṭitagavākṣeṣu prāsādamegheṣu rathyāvalokanakutūhalāḥ śobhante pramadāvidyutaḥ kailāsaparvatāntargatā ivāpsarasaḥ | api ca pravarahayagaja rathagatā itas tataḥ paricalantaḥ śobhante mahāmātramukhyāḥ | taruṇajananayanamanoharaṇasamarthāś cārulīlāḥ sthānavinyasta-bhūṣaṇāḥ suranagaravarayuvatiśriyam apahasantyaḥ paricaranti preṣyayuvatayaḥ | sarvajananayanabhramarair āpīyamānamukha-kamalaśobhā rathyānugrahārtham iva pādapracāralīlām anubhavanti gaṇikādārikāḥ | kiṃ bahunā -

    sarvair vītabhayaiḥ prahṛṣṭavadanair
        nityotsavavyāpṛtaiḥ
    śrīmadratnavibhūṣaṇāṅgaracanaiḥ
        sraggandhavastrojjvalaiḥ |
    krīḍāsaukhyaparāyaṇair viracita-
        prakhyātanānāguṇair
    bhūmiḥ pāṭaliputracārutilakā
        svargāyate sāmpratam ||

(parikramya) aye iyaṃ khalu cāraṇadāsyā duhitā anaṅgadattā nāma suratapariśramakhedālasā caturamṛdupadavinyāsā sarvajananayanāmṛtāyamānarūpā ita evābhivartate | avaśyam anayā priyajananirdayopabhuktayā bhavitavyam | kutaḥ -

    daśanapadacitratoṣṭhaṃ nidrālasalolalocanaṃ vadanam | [-cihni-]
    jaghanañ ca suratavibhramavilulitaraśanāguṇaparītam ||

bho asyā darśanam eva ca naḥ kāryasiddhinimittam | aye mām

anavekṣyaiva gatā | abhibhāṣiṣye tāvad enām | hanta svayam eva pratinivṛttā | (upagamya) vāsu kiṃ nābhivādayasi | kiṃ bravīṣi "cireṇa vijñātāsmi bhavantam abhivādayāmi" iti | śrūyatām iyam āśīḥ -

prathamavayasaṃ svatantraṃ dātāraṃ cārurūpam arthāḍhyam |
bhadre labhasva bhadraṃ kuśalaṃ kāntaṃ ratiparaṃ ca ||

vāsu sarvaṃ tāvat tiṣṭhatu |

vidheyo manmathas tasya saphalaṃ tasya jīvitam |
veśalakṣmyā tvayā sārdhaṃ yasyeyaṃ rajanī gatā ||

kiṃ bravīṣi "mahāmātraputrasya nāgadattasyodavasitād āgacchāmi" iti | bhadre bhūtapūrvavibhavaḥ khalv eṣaḥ | vyaktaṃ mātur apriyam upapāditam | kathaṃ vrījāvanatavadanayā 'nayā hasitam | hanta saphalo naḥ pratarkaḥ | sundari mā maivam | kutaḥ -

mātur lobham apāsya yad ratisukheṣv
āsaktacittā satī
tyaktvā vaiśikaśāsanaṃ bahuphalaṃ
veśyāṅganādustyajam |
gatvā kāntaniveśanaṃ bahurasaṃ
prāptāsi kāmotsavaṃ
tenāyaṃ gaṇikājanas tava guṇair
nikṣiptapādaḥ kṛtaḥ ||

aho sthāne khalu te vrīḍā | kiṃ śapathena | svagṛham āgatyānuneṣyāmi te mātaram | tvayā tu veśyopacāraviruddhaṃ kṛtam | gacchatu bhavatī | kiṃ bravīṣi "abhivādayāmi" iti | subhage śrūyatām iyam āśīḥ -

svaguṇāḥ sadguṇāḥ sarve na stotavyāḥ sthitās tvayi |
lokalocanakāntaṃ te sthirībhavatu yauvanam ||

gataiṣā | vayam api gacchāmaḥ | (parikramya) aye eṣā khalu viṣṇudattāyā duhitā mādhavasenā nāma anapekṣitaparijanānusaraṇā vyāghrānusāravitrastamṛgapotikeva tvaritatarapadavinyāsā ita evābhivartate | vyaktam idānīṃ jananīlobhadoṣād aniṣṭajanasaṃbhogaparikliṣṭayānayā bhavitavyam | tathā hi -

na glānaṃ vadanaṃ na leśśaracanā
prabhraṣṭapuṣpadyutiḥ | [-r]
dantākrāntanipītakomalarucir
naivādharoṣṭhaḥ kṛtaḥ |
gāḍhāliṅganavarjitau stanataṭāv
akliṣṭacūrṇaśriyau
śroṇyāṃ rāgaratiprabandhaśithilā
na vyākulā mekhalā ||

aye aniṣṭajanasaṃbhogajanitasantrāsā mām anavekṣyaivātikrāntā | bhavatu | enām anusṛtya nirvedakāraṇaṃ jñāsyāmahe | hanta svayam eva pratinivṛttā | kiṃ bravīṣi "na mayā bhāvo 'lakṣyata" iti | vāsu nāsti doṣaḥ | parikliṣṭatayā vyākulitacittānāṃ buddhayo hi sasaṃbhramā bhavanti | kiṃ bravīṣi "abhivādayāmi" iti | pratigṛhyatām ayam āśīrvādaḥ -

āḍhyās te dayitās santu vipriyās santu nirddhanāḥ |
mātur lobhāt kadācit syān nāpriyair api saṅgamaḥ ||

vāsu kuta āgamyate | kiṃ bravīṣi "dhanadattasārthavāhaputrasya samudradattasyodavasitād āgacchāmi" iti | aho prāptaṃ kṛtam | adyatanakālavaiśravaṇaḥ khalv eṣaḥ | kiṃ dīrghoṣṇaśvasita-

vikampitādharakisalayaṃ bhrukuṭīvijihmitanayanaṃ vyāvartitam evānayā vadanakamalam | hanta athāvitathapratarkāḥ smaḥ | kutaḥ -

kṛcchrād dattoṣṭhabiṃbaṃ viralamṛdukathaṃ hāsalīlāviyuktaṃ
jṛṃbhoṣṇaśvāsamiśraṃ pariśithilabhujāliṅganaṃ vītarāgam |
duḥkhād āśritya śayyāṃ kṛtakarativīdhau ceṣṭitaṃ bhāvahīnaṃ
vyaktaṃ bāle 'kṛthās tvaṃ niśi divasakarasyodayaṃ cintayantī ||

vāsu alam alaṃ viṣādena | rūpāvaro 'pi dhanavān gamyeṣv abhihita eva | śrūyatām -

sarvathā rāgam utpādya vipriyasya priyasya vā |
arthasyaivārjanaṃ kāryam iti śāstraviniścayaḥ ||

kiṃ bravīṣi "bhāvasyāpi khalu me jananyāḥ samo niścayaḥ" iti | bhavati mā maivam | asty etatkāraṇam | gacchatu bhavatī | tvadgṛham evāgatya śāstraṃ tattvatas tvā [tatvataḥ śrutiṃ] grāhayiṣyāmi | aho upadeśadoṣād anabhivādyaiva gatā | aho tapasvinyā udvegaḥ | vayam api sādhayāmas tāvat | (parikramya) aye eṣā khalu vilāsakauṇḍinī nāma parivrājikā salalitamṛdupada-vinyāsā nayanāmṛtāyamānarūpā ita evābhivartate | asyāḥ paṭavāsagandhonmattā bhramanto madhukaragaṇāś cūtaśikharāṇy api tyaktvā parivrajanti khalv enām | abhibhāṣiṣye tāvad enām | yato nayanaśravaṇakutūhalam apaneṣyāmi | bhagavati vaiśikācalo 'ham abhivādaye | kiṃ bravīṣi "na vaiśikācalena prayojanaṃ bhaved vaiśeṣikācalena" iti | asty etatkāraṇam | kutaḥ -

dṛṣṭis te 'tiviśālacārurucirā
naikatra santiṣṭhate

glānyā kāntataraṃ ratiśramayutaṃ
śūnādharoṣṭhaṃ mukham |
ācaṣṭe suratotsavaprakaraṇaṃ
khedālasā te gatiḥ
vyaktaṃ te kathitaṃ priyeṇa subhage
ratyarthavaiśeṣikam ||

kiṃ bravīṣi "aho dāsenātmasadṛśam abhihitam" iti |

dhanyā bhavanti subhage dāsās te caraṇakamalayugalasya |
asmadvidhasya varatanu kuto 'sti tatkṣīṇapuṇyasya ||

kiṃ bravīṣi "ṣaṭpadārthabahiṣkṛtaiḥ saha sambhāṣaṇam asmākaṃ gurubhiḥ pratiṣiddham" iti | bhagavati yuktam evaitat | kutaḥ -

dravyaṃ te tanur āyatākṣi dayitā
rūpādayas te guṇāḥ
sāmānyaṃ tava yauvanaṃ yuvajanaḥ
saṃstauti karmāṇi te |
tvayy ārye samavāyam icchati jano
yasmād viśeṣo 'sti te
yogas te taruṇair manobhilaṣitair
mokṣo 'py aniṣṭāj janāt ||

aye prahāsa eva naḥ prativacanam | hanta saphalo naḥ pratarkaḥ | kiṃ bravīṣi "sāṃkhyam asmābhir jñāyate alepako nirguṇaḥ kṣetrajñaḥ puruṣaḥ" iti | hanta niruttarāḥ smaḥ | asmatkathāprasaṅgena sotkaṇṭheva bhavatī dṛśyate | taruṇajanasuratavighno 'py asmābhiḥ parihartavyaḥ | sādhayatu bhavatī | gataiṣā | gacchāmas tāvat | (parikramya) aye kiṃ nu khalv eṣā cāraṇadāsyā

mātā rāmasenā nāma vayaḥprakarṣe 'pi vartamānā vilāsaviprekṣita-
gatihasitair yuvatijanalīlāṃ viḍambayantī ita evābhivartate |
aho vismayanīyā khalv eṣā -

bhuktvā bhogān īpsitān kāmidattān
kṛtvā saktān svair guṇaiḥ pītasārān |
bhūtvā yūnāṃ vairasaṃgharṣayonir
nūnaṃ dogdhuṃ yāti kāntaṃ sutāyāḥ ||

hanta kāmijanamṛtyubhūtāyā asyā ādehapātalīlām anubhavāmas tāvat | namo 'stv asyai kāmukajanamahāśanaye | bāle rāmasene duhitṛsaṅkrāntayauvanasaubhāgye katarasya kāminaḥ kulotsādanārtham abhiprasthitā bhavatī | bhoḥ taddarśane śapatha eva naḥ prativacanam | kiṃ bravīṣi "tvacchīlam eva tvām ākrośayati iti" | alam atra bahubhāṣitvena | tvadgamanam eva tāvad ucyatām | kiṃ bravīṣi "duhitā me cāraṇadāsī vyatīte 'hani gatā dhanikodavasitam | enāṃ saṅgītakavyapadeśenākarṣitum abhiprasthitāsmi" iti | aho tu khalu cāraṇadāsyāḥ pramādaḥ | kutaḥ kāmukajanasarvasvaharaṇa-kuśalāyā niṣpītasāraparityāgasāmarthyayuktāyās tavāpi nāma duhitā bhūtvā śāstropadeśāgrahaṇena śocyā khalu sā tapasvinī | kutaḥ -

labdhvā gamyaṃ prāpya cārthaṃ yathāvat
jñātvā samyaṅ nirdhanatvaṃ ca tasya |
rāgāt saktaṃ vipramoktuṃ na vetti
mithyā tasyāḥ śāstratattvopadeśaḥ ||

kiṃ bravīṣi "saṅgītakavyapadeśena tāṃ gṛham ānayiṣyāmi | tvayāpi pratyāgatena tatrāgamya śāstratattvaśrutiṃ grāhayitavyā" iti |

evam astu | kin tu tvarānuṣṭheyaṃ mitrakāryam asti | tat samānīya bhavatyāḥ kāryam api sādhayiṣyāmi | gacchatu bhavatī | sādhayāmas tāvat | aho aviśvasanīyāni khalu gaṇikājanasya hṛdayāni | kutaḥ -

snigdhaiḥ praśliṣṭaiḥ krīḍanair lālayitvā
hṛtvā sarvasvaṃ nirghṛṇāḥ kāmukānām |
lubdhā veśyās tān anyasaṃrañjanārthaṃ
dehān vairāgyād dehivat santyajanti ||

aho gaṇikāmātaro nāma kāmukajanasya niṣpratīkārā ītayaḥ | sarvathā svasty astu kāmukebhyaḥ | vināśo 'stu kāmukajanasarvasvaharaṇakuśalābhyo gaṇikājanamātṛbhyo gaṇikāmodhāstrasarganipuṇābhyaḥ | (parikramya) aho rājamārgasya kaliḥ sukumārikā nāma tṛtīyā prakṛtir ita evābhivartate | aho amaṅgaladarśanaiṣā | bhavatu | anabhibhāṣyaināṃ vastram antarīkṛtyātikramiṣyāmas tāvat | (tathā kurvan) aye anudhāvaty eva mām | kedānīṃ me gatiḥ | aho balavān kṛtāntaḥ - yasmāt priyam abhibhāṣyaināṃ vyāghramukhād ivātmānaṃ mocayiṣyāmi | kiṃ bravīṣi "abhivādayāmi" iti | vāsu avidhavā bahuputrā bhava atha ca -

bhrūkṣepākṣivicāraṇoṣṭhacalanair
bāhvoś ca vikṣepaṇair
gatyā cārukayā vilāsahasitaiḥ
strīvibhramā nirjitāḥ | [nirmitāḥ]
vispaṣṭākulalolalambiraśanā
śroṇī viśālāyatā
kasyāyāsi ratair atṛptahṛdayā
gehād viśālekṣaṇe ||

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kiṃ bravīṣi "rājasyālasya rāmasenasya gṛhād āgacchāmi" iti | aho saphalaṃ jīvitaṃ tasya | subhage kim idānīṃ cakravākamithunasyeva viyogaḥ saṃvṛttaḥ | kiṃ bravīṣi "rājāvasthānaṃ gacchantyā [-jop-] gaṇikāparicārikayā ratilatikayā caturamadhurahasitaraticeṣṭayā sasnehalalitakaṭākṣavikṣepāmbubhir abhiṣicyamānahṛdayaḥ samudgataromāñcanivedyamānamadanānurāgaḥ sa tasyās taṃ madanānurāgaṃ śiraḥpraṇāmena pratigṛhītavān | tatas tat pratyakṣavyalīkam asahamānayā mayā pratyādiṣṭas san pādayor me patitaḥ | tathāpi ca mayā īrṣyābhibhūtahṛdayayā naivāsya prasādaḥ kṛtaḥ | tato mām asau balātkāreṇa gṛham ānīya paryaṅkatalam āropya mayā sahāsitaḥ | sa punar māṃ madanākrānto rajanyāṃ madanavegakhedasuptāṃ parityajya tasyā eva gṛhaṃ gatvādya katipayāny ahāni naiva gṛham āgacchatīti punas sāham anunayam agṛhītvā paścāt tāpena dahyamānā bhāvasamīpam upāgatā yadṛcchayā bhāvaṃ samāsāditāsmi | tad bhāvaḥ prāṇasamena me sandhānaṃ kartum arhati" iti | vāsu aho rāmasenasya pramādaḥ | kutaḥ -

vyākṣepaṃ kurutas stanau na surate
gāḍhopagūḍhasya te
rāgaghnas tava māsi māsi subhage
naivārtavasyāgamaḥ |
rūpaśrīnavayauvanodayaripur
garbho 'pi naivāsti te
tvām evaṃ saguṇāṃ vihāsyati sa ced
ratyutsavaṃ tyakṣyati ||

bhavatv idānīm | mānini tasyaiva svodavasite māṃ pratipālaya |

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asti tāvan mama mitrakāryaṃ kiñcit tvarānuṣṭheyam | tat samānīya taṃ bhaginīsaubhāgyagarvitaṃ sukumārahṛdayānāṃ tvadvidhānāṃ yuvatīnāṃ bhāvabahiṣkṛtaṃ gṛham āgatya caraṇayos te pātayiṣyāmi | gacchatu bhavatī | gataiṣā | gacchāmy aham | aho kṛcchreṇa khalv asmābhiḥ prakṛtijanād ātmā mocitaḥ | aham apy asmatkāryam anuṣṭhāsyāmi | (parikramya) aye ko nu khalv ayam āgamya mām abhivādayati | svasti bhavate | cireṇedānīṃ mayā saṃlakṣito 'si | pārthakasārthavāhaputro dhanamitro nanu bhavān | atha bhṛtyārthisaṃbandhisuhṛjjanadāridryatamopahasya yuvatijanahṛdayakumudavibodhanakarasya kusumapuragaganapūrṇacandrasya katham ayaṃ te vyasanoparāgaḥ saṃvṛttaḥ | kim atilābhakāṃkṣayā kuṭumbasarvasvena saṃgṛhītabhāṇḍo deśāntaram abhigacchann antarā corair apy āsādito bhavān | āho svid rājño 'pathyam ācaratas te rājñāpahṛtaṃ sarvasvam | athavā ekākṣapātamātreṇa dhanadasyāpi vibhavaharaṇasamarthena dyūtena kṣapito bhavān | kiṃ bahunā -

saṃrūḍhadīrghanakhalomamalācitāṅgo
dhyānābhibhūtaparipāṇḍuraśuṣkavaktraḥ |
aślakṣṇajīrṇamalakīrṇaviśīrṇavastro
nābhāsi divyamuniśāpahato yathaiva ||

kiṃ bravīṣi "yathā rāmasenāyā duhitari ratisenāyāṃ paramo mama madanānurāgaḥ saṃvṛttaḥ | tasyāś ca mayi tathā | sarvam etad viditaṃ bhāvasya | ato mātur lobhavikāraṃ jñātvāpi sā māṃ na tyakṣyatīti suhṛjjanena nivāryamāṇenāpi mayā kuṭumbasarvasvaṃ tasyai yugapad evopanītam | tatas tad gṛhītvā katipayeṣv evāhassu gateṣu snānavyapadeśena snānīyaśāṭikā paridhāpya māṃ

aśokavanikādīrghikāṃ praveśya dvāre cāpihite aśokavanikārakṣibhiḥ viditaparamārthaiḥ puruṣaiś chidradvāreṇa niṣkrāmito 'ham | tato 'sminn eva nagare ūrjitam uṣitvā katham idānīṃ bahūny ahāni dīnavāsaṃ paśyāmīti araṇyam abhiprasthitena mayā yadṛcchayā bhāva evāsāditaḥ | suguhyam apy etad bhāvasya niveditam | tad idānīṃ bhāvenānujñātaḥ svātmaniḥśreyasaṃ cintayiṣyāmi" iti |
aho lobhābhiniveśo veśasya | aho kuṭilasvabhāvatā ca veśyāṅganānām |
ehi bhoḥ pariṣvajāmahe tāvad bhavantam | diṣṭyā jīvantaṃ tvāṃ paśyāmi| kutaḥ -

śāntiṃ yāti śanair mahauṣadhibalād
āśīviṣāṇāṃ viṣaṃ
śakyo mocayituṃ madotkaṭakaṭād
ātmāgajendrād vane |
grāhasyāpi mukhān mahārṇavajale
mokṣaḥ kadācid bhavet [-d]
veśastrībaḍabāmukhānalagato
naivotthito dṛśyate ||

atha bhadramukha bhavato nirvedasya kāraṇaṃ ratisenā | āho svid asyā jananī | kiṃ bravīṣi "kim ity anṛtam abhidhāsyāmi | ratisenā māṃ prati sasnehaiva | mātṛdoṣeṇaivedaṃ saṃvṛttam | yadi tāvad bhāvaḥ svalpam api tasyā mātur aviditam eva me samāgamaṃ prati yatnaṃ kuryāt tato me prāṇāḥ pratyānītā bhaveyuḥ" iti | jāne tasyās tvayy anurāgam anyasmād api janān mayā nāma śrutam |
hā rodity ayam | alam alaṃ viṣādena | mamedānīṃ kiñcit tvarānuṣṭheyaṃ mitrakāryam asti | tat saṃpādya punar āgamya tavāpi kāryaṃ sādhayāmi | gacchatu bhavān | aho nipuṇatā veśyāṅganānām | kutaḥ -

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yathā narendrāḥ kuṭilasvabhāvāḥ svaṃ duṣkṛtaṃ mantriṣu pātayanti |
tathaiva veśyāḥ śaṭhadhūrtabhāvāḥ svaṃ duṣkṛtaṃ mātṛṣu pātayanti ||

aho gata eva tapasvī khalajanopādhyāyaḥ | vayam api sādhayāmas tāvat | (parikramya) aye vasantavanakokilānukāriṇā snigdhamadhureṇa svareṇa kayā nu khalv asmannāmadheyābhivyaktiḥ kriyate | (vilokya) aye priyaṅgusenā | ayi priyaṅgusene ayam aham āgacchāmi | kiṃ bravīṣi "abhivādayāmi" iti | vāsu pratigṛhyatām iyam āśīḥ -

ramaṇaṃ nivārayantī komalakaracaraṇatāḍanaiḥ śayane |
tadatiratirabhasavimṛditasuvipulajaghanā sukham upaihi ||

vāsu atipariśrāntajaghanāpy āyatakarasya nānāgandhādhivāsitasya surabhigandhino gandhatailasyātmāṅgasparśapradānena kim anugrahaḥ kriyate | bhadramukhi avatāritaghaṇṭāgraiveyakakakṣāyā rājaupavāhyakareṇor ivāvamuktālaṅkārāyā nirvyājamanohararūpāyāś cāruśobhaṃ te vapur yo na paśyati sa khalu vañcitaḥ syāt | kutaḥ -

muktālaṅkāraśobhāṃ nakharapadacitāṃ gandhatailāṅgarāgām
īṣattāmrāntanetrāṃ prahasitavadanāṃ yauvanauṣṇyastanāḍhyām |
suślakṣṇārddhoruvastrāṃ vyapagataraśanāṃ vyāyataśroṇibimbāṃ
dṛṣṭvā tvāṃ cārurūpāṃ pravicalitadhṛtir manmatho 'py āturaḥ syāt ||

kiṃ bravīsi "priyavacanaṃ bhāvasya" iti | bhoḥ kim ayaṃ sevāvādaḥ | alaṃ vrīḍām utpādya | āhvānaprayojanaṃ tāvad ucyatām | kiṃ bravīṣi "śrūyatām" iti | vāsu avahito 'smi | kiṃ bravīṣi "bhagavato 'pratihataśāsanasya kusumapurapurandarasya bhavane purandaravijayaṃ nāma saṅgītakaṃ yathārasābhinayam abhinetavyam iti devadattayā saha me paṇitaḥ saṃvṛttaḥ | atra mamābhyudayasya bhāvaḥ kāraṇam"

iti | mā maivam | sakalaśaśāṅkavimalāyāṃ rajanyāṃ nāsti dīpaprayojanam | api ca balavato nāsti sahāyasampat-prayojanam | bhavaty evātra kāraṇam | asminn evārthe tvadarpita-madanānurāgahṛdayena rāmasenenābhyarthito 'smi | kathaṃ sabhrūvilāsavikṣepam īṣatkuñcitanayanakapolanivedyamānāntargata-praharṣaṃ pracalitādharakisalayaṃ mukhakamalaṃ parivartya parijanam avalokayantyānayā hasitaṃ hanta prāptaṃ sevāphalaṃ rāmasenena | aho devadattāyā akuśalatā | yā tvayā saha saṃgharṣaṃ kurute | yasyās tāvat prathamaṃ rūpaśrīnavayauvanadyutikānty-ādīnāṃ guṇānāṃ sampat, caturvidhābhinayasiddhiḥ, dvātriṃśad-vidho hastapracāraḥ, aṣṭādaśavidhaṃ nirīkṣaṇaṃ, ṣaṭ sthānāni, gatidvayaṃ (trayaṃ), aṣṭau rasāḥ, trayo gītavāditrādilayā ity evamādīni nṛttāṃgāni tvadāśrayeṇālaṃkṛtāni | athavā anenāpi veṣeṇa devāsuramaharṣimanonayanaharaṇasamarthānām apsaroganāṇām api laṃghanasamartheti tvāṃ paśyāmi | api ca -

pratinartayase nityaṃ jananayanamanāṃsi ceṣṭitair lalitaiḥ |
kiṃ nartanena subhage paryāptā cārulīlaiva ||

aye vrīḍitā | hanta anenaiva vrīḍālaṅkāreṇa visarjitāḥ smaḥ | gacchāmas tāvat | (parikramya) aye kin nu khalv eṣā nārāyaṇadattāyāś ceṭikā kanakalatā nāma cūrṇāmoditakarkaśa-stanayugalaṃ vividhakusumālaṃkṛtakeśahastā kimapi khalu prahṛṣṭavadanā madavilāsaskhalitapadavinyāsā ita evābhivartate | abhibhāṣiṣye tāvad enām | katham antikam upetya māṃ abhivādayati | vāsu kiṃ bravīṣi "abhivādayāmi" iti | vāsu priyasya dayitā bhava | bhavati caraṇakamalavinyāsena kim ayaṃ mārgānugrahaḥ

kriyate | kiṃ bravīṣi "priyavādī khalu bhāvaḥ" iti | bhadre naiṣa saṃstavaḥ | kiṃ bravīṣi "anugṛhītāsmi" iti | sarvaṃ tāvat tiṣṭhatu | kim idānīṃ cakravākamithunasyeva viyogas saṃvṛttaḥ | kiṃ bravīṣi "īrṣyābhibhūtahṛdayāyāṃ parityaktasnāna-śayanabhojanālaṅkārāyām aśokavanikāyām aśokabālavṛkṣasaṃśrite śilātala upaviṣṭāyām īṣat paryāptacandramaṇḍaladarśanenānibhṛta-madhukararaveṇa vasantakusumagandhāmodakarkaśena dakṣiṇapavanena ca parivardhitasantāpāyāṃ sakhījanamadhuravacanair āśvāsyamānāyām asmadajjukāyām aśokavanikābhyāśe ko 'pi khalu puruṣas saṃdiṣṭa iva madanenāvyaktakākalīṃ racanāmūrchanāṃ vīṇāṃ kṛtvā ime vaktrāparavaktre gāyann atikrāntaḥ |

niṣphalaṃ yauvanaṃ tasya rūpañ ca vibhavaś ca yaḥ |
yo janaḥ priyasaṃsakto na krīḍati vasantake ||

api ca -

śaśinam abhisamīkṣya nirmalaṃ parabhṛtaramyaravaṃ niśamya vā |
anunayati na yaḥ priyaṃ janaṃ viphalataraṃ bhuvi tasya jīvitam ||

iti | tatas tena gītakena śithilīkṛtamānaparigrahāsmadajjukā āyuṣmadāgamanam apy apratipālayantī māṃ evāhūya pādacāreṇaivāsmad-bhartṛdārakagṛham abhiprasthitā | tathaivāsmadbhartṛdārako 'pi vasantākrāntaśithilīkṛtadhṛtir bhūtvā saha kenāpy asmadajjukām anunetum āgacchan vīṇācāryasya viśvāvasudattasyodavasitadvāry asmadajjukāṃ samāsāditavān | tatas tau kiñcid apratipadyamānau dṛṣṭvā yadṛcchayā nirgatena viśvāvasudattenātmana udavasitam eva praveśitau | tataḥ prabhāte 'smadajjukayāham abhihita "bhāva-vaiśikācalaṃ gṛhītvāgaccha" iti | tad āgamyatām" iti | aho

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śrutisukhaṃ niveditaṃ bhavatyā | kim anyāṃ te prītim utpādayiṣyāmi | pratigṛhyatām iyam āśīḥ -

tava bhavatu yauvanaśrīḥ priyasya satataṃ bhava priyatamā tvam |
anavaratamucitam abhimatam upabhogasukhaṃ ca te bhavatu ||

gacchāgrataḥ (parikramya) kim āha kanakalatā "etadgṛhān praviśāma" iti | bāḍhaṃ praviśāmas tāvat | (praviśya) alam alaṃ saṃbhrameṇa | āstām āstāṃ kāmiyugalam -

ātmaguṇena vasanto yathādya yuvayoḥ samāgamam akārṣīt |
ṛtavas tathaiva sarve kurvantu samāgamaṃ kalahe ||

ātmaguṇagarvitena vasantenāham api vañcitaḥ | yato yuvayoḥ samāgamabahiṣkṛtaḥ | kim idānīm abhidhāsyāmi | athavā nāsty atrāparādho vasantasya | kutaḥ -

udyānāni niśāś ca candrasahitā
vīṇāś ca raktasvarā
goṣṭhī dūtijano vicitravacano
nānāvidhāś ca ṛtavaḥ |
naitat kāmijanasya saṃgamavidhau
saṃjāyate kāraṇaṃ
hy anyo 'nyasya guṇodbhavair akṛtakair
rāgocchrayaḥ kāraṇam ||

tasmād anyajanadurlabhena parasparaguṇātiśayanicitenātmaguṇopanītena madanatantrasāreṇa kusumapuraprakāśena yuvayor eva rāgeṇa vañcitāḥ smaḥ | kiṃ brūtha "āvayo rāgo 'pi bhāvasyaiva prayatnajanitam | tena bhāva eva samāgamakāraṇam | kṛtsnam idānīṃ pāṭaliputraṃ yasya vacanalīlām anubhavati sa kathaṃ kāmijanavacanaviśeṣair

atiśayito bhavet" iti | kathāprasaṃgena suratatṛṣitasya kāmiyugalasya ratīvyākṣepaḥ parihartavyaḥ | tad anujñāto gantum icchāmi |

(bharatavākyam)

vyākocāṃbhojakāntaṃ madamṛdukathitaṃ cāruvistīrṇaśobhaṃ
jātas tvaṃ prītiyuktaḥ priyayuvatimukhaṃ vīkṣamāṇo yathādya |
evaṃ sasyarrdhiyuktāṃ jalanidhiraśanāṃ meruvindhyastanāḍhyāṃ
prītiṃ prāpnotu sarvāṃ kṣitim adhikaguṇāṃ pālayan no narendraḥ |

(iti niṣkrānto viṭaḥ)

iti śrīmadvararucimunikṛtir ubhayābhisārikā
nāma bhāṇaḥ samāptaḥ